

THE  
COMMUNION  
OF SAINTS.

A Treatise of the fellowship, that  
the faithfull haue with God, and his  
Angels, and one with an other;  
in this present life.

*Gathered out of the holy Scriptures,  
by H. A.*

*John Hortigear 1635*

Let thy hand help me (Lord,) for I haue  
chosen thy precepts. Psal. 119, 173.



REPRINTED,

*In the yeare of our Lord 1618.*

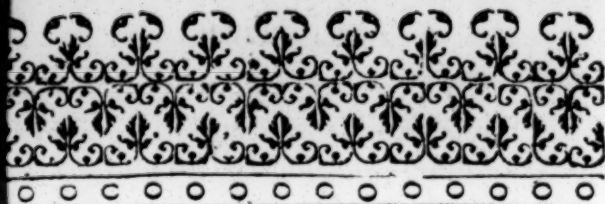




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To the Christian Reader, Grace,  
mercie and peace from God  
be multiplied.

**T**HE Communion of Christi-  
ans with the Lord and among them-  
selves, is a doctrine (good reader) both need-  
full and comfortable to be known: for  
it is the stay and strength of the soule in  
many tentations, and the meanes to con-  
serue the Church stedfast in faith and  
loue. And if in this point mens minds  
be settled aright, upon the ground of Gods  
word; they will be as the <sup>a</sup> boards of the  
Tabernacle standing upright, with their te-  
nons fastened in sockets of silver. For what  
is sweeter to a troubled conscience, then the  
assurance of salvation; and what is better to  
stablish our weak and fainting faith, then  
when both flesh and hart do sayl, to know &  
feele, that <sup>b</sup> God is the rock of our hart, and

<sup>a</sup> Exod. 36.  
20. 23. 24.  
&c.

psa. 73. 26

## The Preface

our portion for ever. Againe, how good is it,  
 e Psal. 133. and how c pleasant, for brethren to dwell to-  
 gether in unity? like the pretious ointment on  
 Aarons head, and the dew on the mountains  
 of Sion. God hath appointed his holy sonne  
 Iesus, to be the head and governour of his  
 d Heb. 5, 9. people; the d author of eternall salvation to  
 all them that obey him. He hath set up al-  
 so the kingdome of Christ on earth, which is  
 e 1 Tim. 3. 15 his Church, the c pillar and ground of trueth.  
 f Iob. 8, 12. He is the f light of the world, whom all must  
 follow, that would haue the light of life; and  
 g Rev. 21. 9 g Ierusalem his spouse, is made bright by his  
 10. 11. glory: and the people which are saved h shall  
 1sa. 60. 1. 2 walk in the light of it. He is the i Father,  
 3 h Rev. 21. this the k mother of us all. Of the Sonne it  
 24. is sayd, l Happy are all that shroude in  
 i 1sa. 9, 5. him, for he is our m hiding place frō the wind,  
 k Gal. 4, 26 our refuge from the tempest of Gods wrath:  
 l Psal. 2, 12. of Sion also it is sayd, that n the poore of his  
 m 1sa. 32. 2. people shall shrowd in it; for there hath the  
 n 1sa. 14. 32 Lord o created a clowd by day, and flaming  
 o 1sa. 4, 5, 6. fyre by night, ( as when p he brought his Is-  
 p Exod. 13. rael out of Egypt) and upon all the glorie,  
 21 is a defence; there is a shadow in the day for  
 the heat, a refuge and shelter for the storme,  
 and for the rayn. It is requisit therefore, that

to the Reader.

all men come <sup>a</sup> to Christ, if they would haue <sup>q</sup> Mat. 11.  
 life, and by him <sup>r</sup> unto the Father, and abide <sup>28</sup>  
 in <sup>s</sup> communion with them both; that they <sup>r</sup> 1 Ioh. 14, 6.  
 may be <sup>t</sup> found in him, and haue the iustice <sup>t</sup> 1 Ioh. 1, 3.  
 which is of God through faith; that they may <sup>t</sup> Phil. 3, 9.  
 know him, and the vertue of his resurrecti- <sup>v</sup> verse. 12.  
 on, and the fellowship of his afflictions, and  
 be made conformable unto his death: this is  
 as the first and great commandement of the  
 law, and the second is like unto it, that they  
 take <sup>w</sup> the place which he hath chosen to put <sup>w</sup> Deut. 12, 5  
 his name there, & <sup>x</sup> lone the place where his <sup>x</sup> Psal. 26, 8  
 honour dwelleth, where he <sup>y</sup> feedeth & cau- <sup>y</sup> Song. 1, 6.  
 seth (his flock) to ly-downe at noon; that  
 whither they bring <sup>z</sup> their riches, their glory  
 and honour, that of every such one the Lord  
 may count when he writeth the people, <sup>a</sup> He <sup>a</sup> Pal. 87, 6.  
 was borne there; that so being <sup>b</sup> Christs, <sup>b</sup> Gal. 3, 29.  
 and children of the free woman, and heyres <sup>c</sup> 4, 26.  
 by promise; they may <sup>c</sup> receiue forgiveness of <sup>28</sup> 31.  
 sinnes, and inheritance among them which <sup>c</sup> Act. 26, 18  
 are sanctified by faith in him: for he  
 hath sayd, that <sup>d</sup> his Elect shall inherit <sup>d</sup> Isa. 65, 2.  
 his mountayne, and his seruants shall dwell  
 there.

But, two things there are, which will  
 hinder our feete from running this way,

## The Preface

if we beware not of them : the one is, too  
 much liberty, which many men take in  
 the faith of the Gospel, and obedience of the  
 same, whiles they turne Gods grace into  
 wantonnesse, and abuse his mercy to the  
 fulfilling of their owne lusts and licentious-  
 nes ; whereas they should make an end of  
 e Phil. 2. 12. their salvation : e in feare and trembling,  
 f 1 Pet. 4. 18 knowing that euen the f righteous are scarce-  
 ly saved. Whiles also they take boldnes to  
 communicate in spirituall actions with any,  
 supposing that the sinnes of some, or of the  
 publick congregation cannot hurt them, espe-  
 cially if in hart they disallow the evill, and  
 condemne the same. Such men seeme not to  
 discern the nature of communion, how farre  
 it reacheth ; or the contagion of sinne, how  
 farre it infecteth. They seeme neyther to haue  
 learned the law, g which taught, that a man  
 g Hag. 2. 12. by bearing or touching holy things, was not  
 13. 14. himselfe made holy thereby, but a polluted  
 person touching any of them, made them un-  
 clean : nor the doctrine of the gospel, which  
 h 1 Cor. 10. confirmeth, that h they which eat of the sa-  
 18. crifices are partakers of the altar ; and all  
 i vers. 17. they i one bread and one body, which par-  
 take of one bread ; where if there be but a

to the Reader.

*A little leaven, it maketh sowre the Whole* k 1 Cor. 5. 6  
*lump. And then looke how farre they par-* &c.  
*take with other mens sinnes; so farre*  
*are they in danger, to receiue of their* l Rev. 18. 4.  
*plagues.*

The other impediment, is over much  
 straytnes which some men haue in their own  
 bowels: whiles their feeble consciences are too  
 much affected, both with their owne and  
 others infirmities. Such had need to haue  
 their knowledge and faith increased, their  
 harts enlarged, least by expecting a greater  
 perfection in themselves and others, then is  
 to be found upon earth, they faint and fall.  
 Let such looke on the image of Christ, as he is  
 portraied m in the scriptures, whiles the m Psal. 22.  
 chastisement of our peace was layd upō him; Isa. 53. Mat.  
 so shall they finde balme for their wounded 27, &c.  
 consciences; and healing for their soules by  
 his stripes; and their shivered bones will re-  
 joyce. For of his cup must we all drinke  
 our parts, and be baptised with his baptisme  
 into his death, before we can taste the sweet-  
 nes of his life; and be under the rigor of that  
 schole-maister n the law like seruants, ere n Gal. 3, 24.  
 we can perceiue the adoption of sonnes, and  
 libertie of his faith and Gospel. And if he



## The Preface

which knew no sinne, and had but our sinnes imputed unto him, felt such feares and sorrowes in his pretious soule, and was so smitten of God and humbled, so despised and rejected of the world: What shall we expect, in

† Rom. 7. 18 whose flesh there dwelleth no good thing. Let them also looke upon the estate of Christs church in all ages from the beginning, how it hath beene vexed with troubles & terrors, within and without, and they shall finde Si-

o Rev. 12. 2 ons case to be continually as o a womā in tra-  
Gal. 4. 19. vel, whose payns & infirmities are sometimes  
26. 27. so great, that the children come to the birth

p 2 King. 19 P and there is no strength to bring forth. And  
3 When they haue viewed the many tribulations through which the Lord hath led his people, how he hath suffered them to be buffeted of Satan, persecuted by enemies without, and molested with hypocrites within, for their trial and humiliation; they will confesse that

q 2 Cor. 5. 7. We must walk here by a faith and not by  
r Colo. 3. 3. sight, for our life is hid with Christ in  
1 Song. 1. 5. God; his spowse is blacke, for the Sunne hath looked upon her, her owne mothers sonnes haue beene angry against her, and all the glory of the Kings daughter is inward.

And

to the Reader.

And furthest astray are such vayne men  
as imagine to themselves a state of perfecti-  
on; as if they had already v attained the  
resurrection of the dead: and do disclaime all  
Churches and societies where sinnes are to  
be seene. Moses face is x hid from them  
as with a veyle; they discern not the use  
of his law, nor end of his ministerie, for a  
veil covereth their harts; neither see they the  
possession that sinne hath in them, yea in  
all Saints, so long as they dwell in these  
houses of clay, for which cause they sigh  
and desiring to be clothed with their house  
which is from heauen, to be loosed and to  
be with Christ. And when the veyl shall  
be taken from those mens harts, who so farr  
mistake themselves to be that they are not:  
they will crie with the Leper, f I am un-  
clean, I am unclean: and will g remember  
their waies and be ashamed, and never  
open their mouth any more, because of their  
shame, but will h judge themselves worthy  
to be cut off, for all their evils that they haue  
committed. Such also as eyther of igno-  
rance, or worse humour, doe unorderly de-  
part, and rend themselves upon every occa-  
sion from the Church and body of Christ;

v Phil. 3. 11.

12.

x Exod. 34.

30. 33. 35.

2 Cor. 3. 13.

14. 15.

c Rom. 7. 17

18. 1 Ioh. 1

8. 10.

d 2 cor. 5. 2

e Phil. 1. 23,

f Levit. 13.

45.

g Eze. 16.

61. 63.

h Eze. 20.

43,

## The Preface

*Will walke better, When they haue learned*  
*i Gal. 6. 2. to i beare an others burden, and tread in*  
*the steppes of Christ, his Prophets, and*  
*Apostles; who used all good meanes with*  
*patience, to reclaim the offenders, before*  
*they forsooke them. Yet because the faith*  
*k Iam. 2, 1. must not be held k in respect of persons,*  
*l Exod. 23, 2 neyther may we l follow a multitude to do*  
*evill; and it often falleth out that the*  
*m Isa. 1. 21. m faithfull city becometh a harlot, and they*  
*n Mic. 2. 8. Which were n yesterday Gods people, are*  
*risen up on the other side, as against an*  
*enemie: therefore the Saints should*  
*be wise in hart, and not hold communion*  
*with any but in the Light, in the faith, in*  
*the true worship of God; for he is gealous*  
*euen over his owne people, and will not*  
*o Exod. 23. o spare their misdeeds, but will take his*  
*21. kingdome from them, and remoue p the*  
*p Rev. 2, 5. candlestick out of the place, if they repent*  
*q Amos. 3. 2. not; and as he sayth by his Prophet, q You*  
*onely haue I knowen of all the families*  
*of the earth, therefore will I visit you*  
*for all your iniquities. Thus may Chri-*  
*stians walk as they are counsell'd by the*  
*r Eccle. 7. 18 wisdome of God, not being r just overmuch*  
*l wise, 19. neyther l wicked overmuch, laying hold, and*

to the Reader.

not withdrawing their hand from this, verse. 20.  
that he which feareth God, shall come  
forth of them all.

For this cause haue I endeavored, (though  
the unfittest among many, ) to help forward  
in the way of trueth, such as loue the same  
with me; and haue penned this treatise fol-  
lowing, for their sakes, that haue not means  
and leysure to search the scriptures as they  
should and would, or by reason of their  
weaknes cannot gather and compare the  
scriptures together for their comfort and assu-  
rance in these points, as they desire. I  
haue laboured both for playnnes and breuity,  
as I could in so large and ample Argument;  
and by references rather sent the Reader to  
loooke himselfe into Gods booke, then to in-  
sist upon collections or expositions of mine  
owne. Wherein if any places be alleged  
amisse or impertinent, or things gathered  
otherwise then the Text will afford; (as  
through my ignorance, or unheedines, no  
doubt many may be:) I humbly ask par-  
don for the same, both of God and his  
people; and do desire the Reader not to rely  
upon my judgement in any thing; but as  
him-

## The Preface

v2Tim. 3, 16  
17.

himselfe by the Wisedome of Gods spirit, shall see agreeable unto trueth. For if any shall buyld upon my words, Without sure ground from the Law of the Lord; he shall first offend God, who hath & giuen his scriptures by diuine inspiration, to teach and perswade all trueth, to improue and correct all error, to instruct in righteousness, and make men perfect unto every good work; he shall injury me also who haue written these things to be tryed and examined by Christs law, not to be accepted for a law; and he shall injury his owne soule, by relying upon the word of frayl man, whose breath is in his nostrils, which cannot stablish the hart, nor assure the conscience in any thing. Let therefore the grasse wither and the flower fade, for it is the <sup>x</sup> Word of our God that shall stand for ever.

x. Isa. 40, 8.

Finally this one thing I would advertise thee of, (good Reader,) that sometimes I alledge the scriptures otherwise then our common translations haue them; When the force of the Originall words, doth afford an other or more ample sence. Herein I fear not to be blamed of any that loue the trueth

in

to the Reader

*in incorruption ; and for the places so changed, I leaue them to their trial that are men of judgement. The Lord who is author of every good gift unto all men, who passeth by the sinnes of his servants, and covereth all their trespasses; passe by in mercy, whatsoever in this work is done amisse : and turn these my labours, to the glory of his name, and the benefit of his people. Amen.*

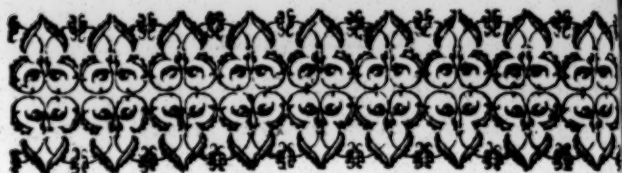
HENRY AINSWORTH.

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The







## *The Contents of the Chapters.*

**O**F the communion and peace that was at  
the first: and how loone it was broken.

Chapter. 1

**O**f the horrible miseries that Divils and men  
fel into, after they had forsaken God.

Chap. 2

**O**f mans redemption, and the renewing of his  
peace, by the grace of God in Iesus  
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**W**ho be the Saincts of this communion.

chap. 4.

**H**olynes or sanctitie, what it is.

Chapt. 5.

**H**ow holynes is giuen unto God and Christ,  
and how unto creatures.

chap. 6.

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and his children and of the Saincts interest  
in the same.

Chapt. 7.

**H**ow God by his word hath alwayes called and  
separated a people, from communion  
with Divils and wicked men, to the  
fellowship of his grace, by faith in Christ

Chapt. 8.

**H**ow farre we must avoyd communion with  
Divils, and how farre with wicked men.

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and taught to forsake their owne wayes  
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- Of the communion of the Saints in civil  
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Chapt. 21.
- How the communion of Saints may be pur-  
ged of the evils that arise therein, by the  
powers and censures of Christ: and how  
need.

*The Contents of the Chapters.*

needfull it is for the Saincts all, to look  
hereunto. Chapt. 22

How farre the Saincts may hold and walk  
in communion together, if offences be not  
removed. Chap. 23

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The Conclusion.





THE  
COMMUNION  
OF SAINTS.

1 John. 1. 3.

CHAPTER I.

*Of the Communion and peace that was at  
the first; and how soone it was broken.*



ORASMUCH as we  
finde in the Scriptures  
so great a difference  
made, betweene the  
sonnes of Adam, that  
some are named the  
children <sup>a</sup> of God, of

<sup>a</sup> 1 Joh. 3, 1.  
<sup>hos.</sup> 1, 10.  
<sup>b</sup> 1 Theſ. 5, 5.  
<sup>c</sup> Dan. 7, 22.

<sup>b</sup> the Light and Day, the <sup>c</sup> Saints of the  
Most-high, the <sup>d</sup> Lords chief treasure, the  
<sup>e</sup> heyres of blessing; otherſom, the <sup>f</sup> chil-  
dren of men, of <sup>g</sup> this world, of the <sup>h</sup> Di-  
vel; & <sup>i</sup> of curse; & the one of these sorts  
cōmanded to <sup>k</sup> separate from the other,  
but to entertayn and continue a holy  
<sup>l</sup> communion among themselves, endea-

<sup>d</sup> Psal. 135, 4.  
<sup>e</sup> 1 Pet. 3, 10.  
<sup>f</sup> Gen. 6, 2.  
<sup>g</sup> Luk. 16, 8.  
<sup>h</sup> 1oh 8. 44.  
<sup>i</sup> 1oh. 3, 10.  
<sup>j</sup> 2 Pet. 2, 14.  
<sup>k</sup> 2 Cor. 6, 17  
<sup>l</sup> 1 Act. 2. 42.  
<sup>heb.</sup> 10, 24 25

A vouring

*mEphes. 4, 3.* vouring to keepe the<sup>m</sup> unitie of the Spirit in the bond of peace: it is good and needfull that we knowe, both who are the persons, and what be the causes and conditions of this communion; how far the bounds and limits of it doe extend. For the better perceiuing hereof; let us take a summarie viewe, of the first state of us all.

*nAſ. 17, 26* 2. God which hath made of <sup>n</sup>one blood all mankinde, to dwell on all the face of the earth; made in the beginning, <sup>o</sup>all things good: but chiefly imprinted the image of his Majestie, on angels and on men, and communicated his graces with them. The Angels he created pholy Spirits, <sup>q</sup>excelling in strength and in <sup>r</sup>glorie; and in all abilitie & readines to doe his will; & set them to serue himſelfe in <sup>s</sup>heaven, there to behold the joyfull light of his face; where the <sup>t</sup>many thousands of the minister unto him, and are as <sup>v</sup>charets whereon his Majesty rideth. Vnto them he vouchsafed his loue and honour, that they should be named the <sup>x</sup>Sonnes of God; yea his own glorious title he imparteth vnto them,

*p Pſa. 104, 4*

*q Pſa. 103, 20*

*r Dan. 10, 5, 6*

*s Mar. 12, 25*

*t luke 2, 15.*

*v Dan. 7, 10.*

*x Pſa. 68, 17*

*ſ 18, 10.*

*x Iob 1. 6.*

when

when in the scripture he calleth them *y Psal. 97, 7.*  
 y Gods. And for this their excellent *with heb. 1, 6*  
 creation, he requireth of them z prayse *& psal. 8, 6.*  
 and glorie; which those heauenly soul- *with heb. 2, 7.*  
 diers cheerfully a performe to the Lord *z Psal. 148.*  
 of hosts, of whose glory the whole earth *1, 2, 5.*  
 is full. *a Luke 2, 13*

3. Gods fauour vnto man aboute all *isa. 6, 3.*  
 earthly creatures, appeareth in the  
 goodly frame and fashion, first of his  
 body made of *b* earthly mould in admi- *b Gen. 2, 7.*  
 rable comelynes, bewty & proportion;  
 & with alsufficient furniture of seuerall  
 members, for his owne use and service  
 of his maker. He is so clad *c* with skin *c Iob 10, 11.*  
 & flesh, & joyned together with bones  
 and synewes; the veines and arteries are  
 so diffpread over all, and every parte so  
 cunningly framed, in such curious weise  
 that the Prophet compareth his fashio-  
 ning to an *d Embroderie* beneath in the *d. יקמת*  
 earth; and minding this excellent work- *psal. 139, 15.*  
 manship, sayth unto God, *e* *I will prayse* *e ver. 14.*  
*thee, for I am fearfully & wonderfully made,*  
 Into the body (the house of *f* clay) God *f Iob. 4, 19.*  
 did inspire the *g* breath of liues, and the *g Gen. 2, 7.*  
 man became a living soule; for the



h *Iob. 33, 4.* breath of the Almighty gaue him <sup>h</sup> life,  
 and this breath or minde of man, is <sup>i</sup> the  
 i *Pro. 20, 27.* light or candle of the Lord, which sear-  
 cheth all the bowels of the belly. This  
 spirituall & immortall substance so in-  
 fused, had very singular & gracious en-  
 douments of <sup>k</sup> wisedome, vnderstand-  
 ing, will, & many affections, all <sup>l</sup> good:  
 k *Iob. 38, 36.* for the holy <sup>m</sup> Trinitie had consulted to-  
 l *Gen. 1, 31.* gether to make him an excellent crea-  
 m *Idem 26.* ture; and so the man did carie the image  
 i *John. 5, 7.* of God, <sup>n</sup> for in it he was created. He  
 n *Gen. 1, 27.* had <sup>o</sup> knowledge, righteousnes and ho-  
 o *Col. 3, 10.* lynes for performance of all duties to  
 eccles. 7, 31. his maker, and his fellow creatures; and  
 p *Eph. 4, 24.* this in <sup>p</sup> trueth simplenes and sinceritie.  
 q *Gen. 1, 28.* He had <sup>q</sup> rule and soveraignty over the  
 earth and seas, & all the plenty of them;  
 he knew the hidden nature of the crea-  
 r *chap. 2, 19.* tures, & gaue them <sup>r</sup> names accordingly;  
 this world was made for his sake, euen  
 f *Den. 4, 19* the glorious <sup>f</sup> Sun and Moone & starres  
 for his use & seruice. He had the <sup>r</sup> bles-  
 t *Gen. 1, 28.* sing of the Lord vpon himselfe and the  
 creatures under him; a <sup>v</sup> help like unto  
 v *chap. 2, 18.* himselfe made, and giuen unto him, for  
 22. comfort and procreation of his kinde;

a gar-

life, a garden of delight, full of all pleasant x *Cen. 2. 8.*  
 fruits, planted by Gods owne hand, for 9.  
 to yield him food & solace; he was all  
 honorable inwardly & outwardly, there  
 was nothing in soule or bodie whereof y *Idem: 2, 25*  
 he might be y ashamed; for he was the  
 7 generation and a glorie of his God, he z *Acl. 17, 28*  
 had giuen him b life and grace, and his a *I Cor. 11.*  
 visitation preserued his spirit. 7. b *Iob. 10, 12*

4. And God which made all things  
 for his owne sake, made this earthly c *Pro. 16, 4.*  
 king to be his subject and to serue him:  
 wherefore he communicated with him  
 his word, informing him how to walke  
 both in body and mind obedient to his  
 will. For outward exercise he had the  
 garden to adresse & to keepe; for inward d *Cen. 2, 15.*  
 cōtemplation, the seuen<sup>th</sup> day sanctified e *verse 3.*  
 as a holy rest: and two trees before him  
 of diuers ende & use, the one f of life, by f *verse 9.*  
 the eating wherof he might haue hope to  
 liue in God g for ever; the other of know- g *cha. 3, 22.*  
 ledg of good & evil, the tasting whereof  
 would bring him unto assured h death, h *Cen. 2, 17*  
 with all his posteritie. Thus God gaue a  
 law to man in his innocencie, and requi-  
 red obedience which was easy to be per-

formed; which he graciously would accept; for which, his blessing should haue abidden, his fauour and light of his face haue shined still upon him continually.

*i* *Psa.* 104, 31. Then did the Lord *i*rejoyce in his works,  
*k* *Prov.* 8, 31. & his *Wisdome* *k*took solace in the com-  
*l* *Psa.* 145, 10. passe of his earth; peace was betweene  
*m* *Iob* 38, 7. him and his creatures, all his works *l* did  
 praise him, & his Saints did blesse him;  
 the *m* starres of the morning sang prayes  
 together, and all the sonnes of God (the  
 Angels) rejoyced.

5. And then some beames of the incomprehensible light and joy and sweet societie, which the Father Sonne & Holy Ghost had from all eternitie *n* among  
*n* *Prov.* 8, 30. themselves in the unitie of the Godhead,  
*john* 17, 5. were communicated with those principall creatures the Angels & men; whiles  
*o* *Mat.* 11, 10. the one sorte did *o* alwayes behold his face in heauen, the other enjoyed his fauours in paradise: then also was sweete harmonie & most comfortable fellowship, peace & amity *p* betweene the creatures, for their mutuall delight & cōsolation; without diuision discorde or enmity, there were no hatefull spirits made

to rebell against God, to tempt & tormēt man, or misfufe any other creature. No death difeafes or calamities to moleft thé; no terrours to driue them from their Maker; no guiltie feares to afflict the foule, no noyſome luſts to reigne or rebell in their bodies; nor any other meanes to hinder or difturbe the peace and communion, or caufe jarr and debate among all or any Gods handy workes.

6. But ſome of thoſe ſonnes of God the Angels, ſoone <sup>q</sup> ſinned; & abode not <sup>q 2 Pet. 2, 4. john 8, 44. Jude verſ. 6.</sup> in the trueth, neyther kept their fiſt e- ſtate; but forſooke their owne habitatiō, where they dwelt in bliſſe with God: & ſo became the cauſes of their owne endleſſe and unſpeakable miſeries. For they hauing fallen of their owne accorde; were not holpen nor <sup>r</sup> ſpared, but for- <sup>r 2 Pet. 2, 4.</sup> ſaken of God, ſeparated from the other holy and elect Angels, thruſt out of hea- ven, and bound in bonds of eternall night and darknes, to be reſerued for iudgement at the appointed time.

7. Theſe Spirits, being of Saints become vncleane Diuels, hatefull to the Lord, impenitent & malicious in them-

f Ioh. 8, 44.

t Gen. 3, 1, 2,  
Ec.v Rom. 5, 12  
15, 18.x Gen. 3, 14,  
15--17.y Rom. 8, 20  
Ec.z Cherubims  
Gen. 3, 24,

felues; fell also to be f mankillers euen  
 from the beginning; and liars against the  
 trueth of Gods word, t assaulted our first  
 Parents, the woman by the Serpent, the  
 man by the woman; & by subtilty drew  
 them into transgression of Gods playne  
 Law, and so into the snares of sinne and  
 death: and this soone after their seating  
 in paradise, as by Moses narration doth  
 appeare. For which willing transgression,  
 whereby those our progenitours wrap-  
 ped v themselues & all their offspring in  
 everlasting woe and wretchednes: the  
 communion and peace betweene God &  
 man, was soone disanulled also; & with  
 all earthly creatures for mans sake. Then  
 was Gods x curse poured out on the head  
 of that olde Serpent, & his wrath into  
 the world; where the creature became  
 y subject to vanitie. Man which had hid  
 himself from the face of his Maker, was  
 found out, arraigned and iudged for his  
 disobedience; was thrust out of the gar-  
 den of pleasure, z and the holy Angels  
 kept him from the tree of life. Thus  
 was his happines suddenly changed into  
 miserie: in labour and sorow to spende  
 his

## CHAP. II.

9

his dayes , till the spirit goe out of him vnto God for judgement ; & the body returne to dust.

*Man (that is) in honour , and understandeth not ; he is like to the beasts, that perish. Psal. 49, 20.*

## CHAPTER II.

*Of the horrible miseries that Diuils and men fell into, after they had forsaken God.*

**T**Hat wee may the better discerne Gods grace unto us in Christ, who hath freed us from all calamities , and restored us to a most happie state , from which we shall never fall: let us take a view more particularly of the many miseries , which sinne did bringe vpon the creatures ; so will the benefit of our redemption appeare most precious , our hearts shall be filled with gladnes , and our mouth with songs of prayse , to him that hath saved us from so great a destruction.

2. The Diuill having willingly rebelled against God , repented not of his wickednes, but being full of malice, set himselfe as an enemy against the Lord



# CHAP. II.

10

a Iob 1, 6, and his creatures. And for this cause is  
 revel. 20, 2. named in Hebrew <sup>a</sup>*Satan*, that is, <sup>a</sup>*Fiend*,  
 b 1 Pet. 5, 8. an <sup>b</sup>adversarie, enemie or resister, <sup>c</sup>hin-  
 c Zach. 3, 1. dering all good, <sup>d</sup>beginning & helping  
 1 thes. 2, 18. forward all evill. He is called also with  
 d Mat. 13, 28, 39.  
 e שדים <sup>den.</sup> his fellowes <sup>e</sup>*Shedim*, that is *Wasters*; for  
 32, 17. the scath & hurte which they doe, <sup>f</sup>prey-  
 f Luke 8, 29 ing upō the creatures & spoyling them:  
 30, 33. and <sup>g</sup>*Seghnirim*, that is rough, rugged or  
 g שעים <sup>levit. 17, 7.</sup> hayrie, for the horror of their hiew,  
 wherein they appeared like <sup>h</sup>Satyr, or  
 h Esa. 13, 21 other ugly creatures; & wherewith they  
 & 34, 14. terrified such as saw them. In Greek he  
 i Mat. 4, 1. is named <sup>i</sup>*Diabolos* (*Divel*) that is, a ca-  
 k Rev. 12, 9 lumniator, because he maliciously <sup>k</sup>accu-  
 10. Iob 1, 9, seth, detracteth and depraveth, the per-  
 11. & 2, 4, 5 sons, words, actions, not of men onely,  
 l Gen. 3, 3, but euen of <sup>l</sup>God himselfe. He is called  
 4, 5. also the <sup>m</sup>wicked or *malignant* one, for  
 m ο πονηρος <sup>1 John 2, 13.</sup> molesting, and with his <sup>n</sup>fierie darts en-  
 1 Eph. 6, 16. deavouring mans ruine and miserie: the  
 o Matth. 4, 3 <sup>o</sup>*Tempter*, for assaying to drawe men vn-  
 p Rev. 12, 9 to sin: a <sup>p</sup>*Serpent* and a *Dragon*, for his  
 q luk. 11, 24 subtilty and fiercenes, and venomous na-  
 r 1 Kings 22 ture: an <sup>q</sup>uncleane spirit, for his filthi-  
 23. nes: a <sup>r</sup>lying spirit, for his falshood and  
 f Ioh. 8, 44. deceit, being a Liar & the father <sup>f</sup>there-

of,

of, no trueth is in him. And though one  
 Divil be principall, yet hath he many  
 partners called *this Angels*; all of them  
 malicious & v uncleane spirits like him-  
 selfe, going about with him that roaring  
 lyon, to rend & to devour. These yspi-  
 rituall wickedneses are authors, instru-  
 ments and abettours of all manner z un-  
 godlines, unrighteousnes, abomination  
 & uncleannes; they seeke by all meanes  
 to overthrow Gods kingdome, and to  
 stablish their owne; therefore like rave-  
 nous birds <sup>a</sup> they devour up the seede of  
 the word, least men should believe it &  
 be saved: and like <sup>b</sup> envious men, sowe  
 tares among the wheate, and goe their  
 way; they corrupt mens minds with er-  
 rors and heresies, the doctrines <sup>c</sup> of Di-  
 vils. Great knowledge they haue to doe  
 euill, and are therefore called <sup>d</sup> *demonies*, <sup>d</sup> *daimones*,  
 that is cunning or skilfull; great abilitie  
 also to effect it, and are therefore named  
<sup>e</sup> *principalities* and *powers*; their captaine  
 being called <sup>f</sup> *the prince of this world*, for  
 his effectuall <sup>g</sup> working in the children  
 of disobedience; and is compared <sup>h</sup> to a  
 strong man armed, keeping his pallace;  
 yet

t Mat. 25, 41

v Mat. 10, 1.

x 1 Pet. 5, 8.

y Eph. 6, 12.

z Mat. 4, 3, 9

c 12, 45.

John 13, 2.

Act. 5, 3.

Rev. 16, 14.

a Luke 8, 5.

12.

b Matth. 13.

25, 28, 39.

c 1 Tim. 4, 1

d *daimones*,

marke 5, 12.

e Col. 2, 15.

f John 14, 30

g Ephes. 2, 2.

h Luk. 11, 21

yet is he also raunging abroad, and very diligent to worke mischief; and therefore <sup>i</sup> compasseth the earth to and fro, and walketh aboute in it; seeking to <sup>k</sup> winnowe the godly as wheate, & make their faith to faile. And as there is no ende of these fiends wickednes in themselves, and their owne abominable nature: so neyther would there be ende or measure of their cursed actions and effects; were it not, that God restreyneth their malice, and hath set up the king.

<sup>i</sup> **Ioh. 1, 7.** & <sup>2, 2.</sup> dome of his holy sonne Iesus, to <sup>i</sup> loose the workes of the Diuel; to destroy and <sup>m</sup> abolish him.

<sup>m</sup> **Heb. 2, 14.** <sup>rev. 12, 7, 10</sup> 3. And as these foule spirits, being fallen from grace, thus set themselves against God & all goodnes; so God againe cast them out of his favour and from his presence, (wherein is the <sup>n</sup> fulnes of joy) from the chearfull light, libertie & happines which they injoyed, & thrust them downe <sup>o</sup> into hell, there keeping them in euerlasting chaines, under darkenes, unto damnation in that day, when he will come to judge the worlde, And although they haue in the meane space some

<sup>o</sup> **2 Pet. 2, 4.**  
**Jude ver. 6.**

some loosnes and libertie; not onely to  
 range abroade in the world, but euen to  
 appeare before God in heauen, when  
 he pleaseth so to suffer them: yet haue  
 they no joye in his presence, but qhorror  
 & trembling; neyther is there any com-  
 fortable <sup>r</sup> communion betweene his ma-  
 jestie and them, nor peace betweene the  
 holy spirits and them; but Michael and  
 his Angels <sup>f</sup> warreth against them, <sup>t</sup> stri-  
 veth with them, and <sup>v</sup> rebuketh them in  
 the name of the Lord, for his chosens  
 sake. Enmitie hath <sup>x</sup> he also put, and  
 warre betweene the saincts on earth and  
 them; the saincts whom he hath redee-  
 med from their damnation, by the  
 blood of his beloved sonne; by whose  
 blood they <sup>z</sup> overcome; and under their  
 feete, the God of peace <sup>a</sup> will treade  
 downe Satan shortly. In dreade those  
 damned spirits are of the <sup>b</sup> bottomlesse-  
 deepe, which they desired Christ, that he  
 would not commande them into; & fear-  
 fully they expect frō his hand torment,  
 the effect of that <sup>c</sup> curse which is come  
 upon them to the utmost, and shall be  
 executed in unspeakeable manner and  
 measure

p Iob 1, 6, 7.

1 king. 22, 19

2 I, 22, 23.

q Iam. 2, 19.

r 2 Cor. 6, 14

15 mat. 8, 29

f Rev. 12, 7.

t Iude v. 9.

v Zach. 3, 1, 2

x Gen. 3, 15.

ephef. 6, 12.

c.

y Ephe. 1, 7.

z Rev. 12, 11

a Rom. 16, 20

b ~~deeper~~,  
Luke 8, 31.

c Gen. 3, 14.

*dRev. 20, 10*  
*mat. 25, 41.*

measure in that day, when (having full  
filled the measure of their sinne) they  
shall be cast into the lake of everlasting  
fyre and brimstone, prepared for them  
& so without end or relaxation of their  
miserie, be separated from the Lord and  
all his Saints, from his life, light, and  
blessed communion, for ever and yet.

*Gen. 3, 5.*

*Atheists eph.*  
*2, 12.*

4. Men that had ben made in the  
militude of God, holy just happy & im-  
mortal, without any want or imperfec-  
tion in soule or body; not continu-  
ing in this honour, but making ship-  
wrack of faith by beleeving the words  
of Satan; & of good conscience, by ob-  
beying his counsell, & acting the same  
whereas they were promised, to be a-  
Gods knowing good & evil, fell by this  
meanes into corruption and miserie; and  
became like diuils, without God in the  
world; subject to the horreur of his  
whrath, and eternall damnation. Whole  
woefull estate is to be considered, first in  
regard of sinne; (which stayed not in one  
action but fretted as a canker and over-  
flowed all:) secondly of punishments for  
sinne; both of these are in soule & body,  
and

and their full measure or accomplishment  
of the one in this world, of the other  
in the world to come.

5. The first sin of man was as venom,  
that suddainly spread it selfe into all the  
pores of soule and body: and subdued  
hē all under death & corruptiō so soon  
as the serpent had bitten him. And as he  
was the roote of all mankinde; so did  
the contagion also spreade into all the  
branches his children. By his disobe-  
dience many were made sinners, and be-  
came dead; euen by the one offence of  
that one man was the evill propagated  
unto all men, to condemnation: who  
now being evill by nature, could nei-  
ther speake nor doe good, but dayly  
waxed worse. So that when the Lord  
from heauen looked downe upon the  
sonnes of Adam, to see if there were any  
that did vnderstand, that did seeke God:  
beholde, all were gone back, all were  
corrupt, none that did good, no not  
one; yea euen the children from their  
birth and conception uncleane and sin-  
full.

g Rom. 5, 19

h ver. 15.

i ver. 16.

k ver. 18.

l Math. 12,

34.

m Psal. 14,

2, 3, 4. rom.

3, 10, 11, 12.

n Lev. 12,

psal. 51, 5. &

58, 3.

6. The corruption and nakednes of  
man



# CHAP. I

- man in soule, is to be seen in the under  
 standing, which o perceiueth not, ney  
 ther can know the things of God; ye  
 though light shine into this darknes, ye  
 doth not the p darknes comprehend it.  
 q the hart knowes not, the eye sees not  
 the ear hears not after much instruction  
 mans wisdom is but r foolishnes, and  
 whatsoever he savoureth in minde, i  
 senmitie against God and t death to him  
 self. The hart of man, which is the foun  
 tayne v whence all the actions of life do  
 flow; is x crooked, crafty, deceitfull a  
 boue all, and wretched, desperately sick  
 euen unto death: so that y every fiction  
 of the thoughts of his heart is onely eu  
 ery day z euen frō his childhood. And  
 as the minde is without a the knowledge  
 of God, or b forgetfull if it haue know  
 him; so is it otherwise c corrupted in the  
 faculties thereof, & caried with dvanitie  
 The Conscience which all men haue  
 within them, to e beare witnes of their  
 works, this also is fdefiled together with  
 the minde; & through custome of sinne  
 and Satans effectuall working is g seared  
 as with a hotte yron, and become with  
 out

out remorse or feeling. The <sup>h</sup> Will is al- <sup>h</sup> *Psal. 81, 18*  
 so alienated from God, and from his  
 correctiō counsel, or <sup>k</sup> hearing the same. <sup>i</sup> *Prov. 1, 25*,  
 All the other affections in like manner <sup>30</sup>.  
 corrupted, by cruell <sup>l</sup> hatred one of an <sup>k</sup> *I sa. 28, 12*  
 other, euen of owne <sup>m</sup> brethren; of that <sup>l</sup> *Tit. 3, 3*.  
 which is <sup>n</sup> good, yea euen of <sup>o</sup> God him- <sup>m</sup> *Pro. 19, 7*.  
 selfe: the loue and delight being set on <sup>n</sup> *Mich. 3, 2*  
 vanitie & wickednes. Finally the soule <sup>o</sup> *2 Chro. 19,*  
 of sinfull man is fraught with <sup>q</sup> all un- <sup>2</sup>.  
 righteousnes, wickednes, maliciousnes, <sup>p</sup> *Psal. 4, 2*.  
 wrath, envie, debate, covetousnes, inor- <sup>q</sup> *Rom. 1, 29*  
 ginate lusts, ambition, pride, unmerci-  
 fulnes, and deepe hypocrisie, with all o-  
 ther vices: being <sup>r</sup> empty & destitute of <sup>r</sup> *Mat. 12, 44*  
 verie good grace and virtue; he hath  
 neither <sup>s</sup> feare of God, nor reverence <sup>f</sup> *Psal. 36, 1*.  
 of man; yea, that there is <sup>t</sup> no God, be all <sup>l</sup> *uke 18, 2*.  
 his cogitations. <sup>t</sup> *Psal. 10, 4*.

7. The body ( which is the <sup>v</sup> earthly <sup>v</sup> *2 Cor. 5, 1*.  
 tabernacle and <sup>x</sup> sheath of the soule) and <sup>x</sup> *דנה dan.*  
 all the mébers of the same, are fit instru-  
 ments to fulfill the evill thoughts of the  
 minde; and be <sup>y</sup> giuen over in like weise  
 to the service of vncleannes and iniquity: <sup>y</sup> *Rom. 6, 13*  
 the evils which lust hath conceived in-  
 wardly, are by Satans helpe and these in-

struments, brought forth and effected.

Hereupon doth man commit all iniquities

**z** Psal. 58, 2 tie with greedines: his **z** hands execute

**z** Prov. 1, 16 wickednes and crueltie; his **a** feet runne

to evill, and make haste to shed blood;

his **b** eyes are full of adulterie, & cannot

**c** Prov. 6, 17 cease to sinne, defiled with **c** haughtines

**d** 30, 17. and mocking, with **d** murder and **e** ma-

**d** Psal. 10, 8. liciousnes; his throte is an open sepul-

**e** Mat. 20, 15 chre, the venim of aspes is under his lips

**f** Rom. 3, 13. his mouth, full of cursing and bitterness

his tongue, an **g** unruly evil, full of dead-

**g** Iam. 3, 6, 8 ly poyson, a world of wickednes, defi-

ling the whole body, and setting on fire

the wheele or course of nature, being

selfe set on fire of hell, wherewith he

**h** Levit. 24, curseth men & **h** blasphemeth God. His

**ii.** carkeesse he decketh and cloatheth with

pride; his belly he pampereth and filleth

with excesse, for it is his **i** God; he is pou-

**i** Phil. 3, 10. red out into all lasciviousnes. Neyther is

**k** Rom. 1, 26 there any **k** uncleannes, fornication, unna-

**27, 29.** **lev.** turall filthines or beastlines, wherewith

**20, 10, 13, 15** he abuseth not his own body: no treche-

**1** Rev. 9, 20, rie, theft, murder, witchcraft, worship of

**21.** **psal.** 106, idols, yea euen of **l** diuils, which he com-

**37, 38.** mitteth not. And these things he doeth

with

with an high hand & obstinate heart, till  
 he become most <sup>m</sup> abominable & filthy, <sup>m</sup> *Iob 15, 16*  
 drinking iniquitie as water; making it <sup>na</sup> a  
 pastime to doe wickedly, <sup>o</sup> refusing not <sup>n</sup> *Pro. 10, 23.*  
 any evill; but for to glutte himselfe with <sup>o</sup> *Psa. 36, 4.*  
 his lothsome delights, addeth sinn unto  
 sinne, & <sup>p</sup> drunkennes unto thirst, grow-  
 th <sup>q</sup> past feeling, and after his <sup>r</sup> hardnes <sup>p</sup> *Dent, 29,*  
 and heart which cannot repent, heapeth <sup>q</sup> *Ephe. 4, 19*  
 up wrath against the day of wrath & of <sup>r</sup> *Rom. 2, 5.*  
 the revelati<sup>o</sup>n of the just judgement of  
 God, unto whom he hath sayd, <sup>r</sup> departe  
 from me, for I desire not the knowledge <sup>r</sup> *Iob 21, 14*  
 of thy wayes; who is the Almightye that <sup>r</sup> *15.*  
 should serue him, & what profit should  
 haue, if I should pray unto him.

8. So men that would themselues be  
 Gods, are fallen to such impietie, that  
 they are not farre from the lothsome na- <sup>r</sup> *Ezec. 28, 2*  
 ture of divils; which our Sauour signi- <sup>gen. 3, 5.  
 fied, when he called Iudas <sup>v</sup> a *diuill*; and <sup>v</sup> *Ioh. 6, 70.*  
 the Iewes, the *divils children*. And now <sup>c</sup> *8, 44.*  
 God abhorres al wretched mans works,  
 and euen his most <sup>x</sup> religious actions, <sup>x</sup> *Isa. 1, 13,*  
 which his troubled, ignorant & hypo- <sup>14.</sup>  
 criticall conscience causeth him to per-  
 forme. The Lord regardeth neither yhim <sup>y</sup> *Gen. 4, 5.*</sup>

**z** *Pro. 21, 27.* nor his offering, his sacrifice is <sup>z</sup> an abomination, his prayer is <sup>a</sup> turned to sinne  
**a** *Psal. 109, 7* all his worship is <sup>b</sup> vaine, his workes of  
**b** *Mat. 15, 9* mercie <sup>c</sup> unprofitable, & <sup>d</sup> nothing is pur  
**c** *ch. 5, 1, 2.* unto him, his labour <sup>e</sup> & his revenues are  
**d** *Tit. 1, 15.* unto sinne, he himfelfe lyeth <sup>f</sup> dead in  
**e** *Pro. 10, 16.* sinnes, and the <sup>g</sup> soule of God doth hate  
**f** *Ephes. 2, 1.* him. Therefore <sup>h</sup> his eyes shall fayle, his  
**g** *Psal. 11, 5.* refuge shall perish, & his hope be expira  
**h** *Iob 11, 20.* tion of soule: for he <sup>i</sup> offereth the sacrifice  
**i** *Eccl. 4, 17* of fooles, and knoweth not that he  
**k** *2 Tim. 3, 8.* doeth evill; he is <sup>k</sup> reprobate concerning  
**l** *Tit. 1, 16.* faith, abominable, <sup>l</sup> & unto everie good  
 worke reprobate.

9. The rewarde of sinne unto man  
 from the just hand of God, is fearfull  
*mden 32, 35* <sup>m</sup> vengeance <sup>n</sup> curse and <sup>o</sup> death, begun  
*n prov. 3, 33.* in this world, to be fulfilled in the next  
*o Rom. 6, 23* His vengeance and curse God inflicteth  
 sometime by his owne powrefull hand  
 upon the bodies and soules of sinners  
 sometime he useth his creatures to tor  
 ment them: yea often he vexeth one man  
 by an other, and even by himfelfe. For  
*p Gen. 3, 7,* man in himfelfe hath confusion, & is <sup>p</sup> ashamed  
 10. of his owne body and members,  
 his reason, will & affections are often at

warre one with another, and his concu-  
 sences & fight within him : rankerous q Iam. 4, 3.  
 envie & fretteth and consumeth him; car- r psal. 112, 10  
 ring covetousnes pierceth him through  
 with many sorowes; his owne inordinate f 1 Tim. 6, 10  
 lusts doe vexen and make him sick and t 2 Sam. 13,  
 eane; generally his whole life he leadeth 2, 4.  
 in vanitie & vexation of spirit, all his  
 dayes are sorowes, and his travaile grief; v Eccl. 2, 17  
 his heart taketh not rest in the night; for 23.  
 he is like the raging sea that cannot rest, x Isa. 57, 20  
 whose waters cast up mire & dirte; there 21.  
 is no peace unto him. Again he is often  
 troubled in mind for his misdeeds, guiltie  
 feares do torment his conscience, & y 1 Ioh. 3, 20  
 he is y condemned of his owne heart; z Gen. 4, 13.  
 despairing of all help & mercy at Gods  
 hand : whereupon men dreade oft times a psal. 53, 5.  
 where no dreade is, and the b sound of  
 a leaf shaken doth chase them away, they b lev. 26, 36  
 flee as from a sword & fall, no man pur- dent. 28, 65,  
 suing them; a c sounde of feare is in their 66.  
 eares, that in their prosperity the destroy- c Iob. 15, 21  
 er shall come upon them, neither belecue 22.  
 they to returne out of darkenes. So that  
 in this miserie, loathing longer life, some d 2 Sam. 17,  
 lay violent hands d on their own bodies, 23. act. 1, 18



and murther themselues. And man to man doeth all manner mischief and outrage, that they are as <sup>e</sup> beasts unto themselves by reproaching, blaspheming, robbing, defyling, captiving & murthering one an other, both secretly and openly, not sparing their owne brethren, wiues, children or dearest freinds in their savage wrath, hatred and crueltie. The Lord moreover afflicteth their bodies with <sup>f</sup> many grievous & noysome sicknesses; their bowels are inwardly tormented with paines, their joynts & limmes with aches, filthy leprosies, sores and botches doe vexe and deforme them; burning & pestilent fevers doe afflict and consume them: neyther is there any parte or member from the crowne of the head to the sole of the foote, which is not smitten & wounded; euen the minde & vnderstanding with phrensie & <sup>g</sup> madnes; and the bodies sometime deuoured with lice & <sup>h</sup> vermin, whiles they are yet aliue:

10. The creatures all, are executioners of Gods just judgements upon wicked men. The heauens sometime withhold their dewes and rayne, and become like

<sup>e</sup> Eccl. 3, 18.  
<sup>j</sup> Job 24, 5, 7,  
 9, 14, 15, 21  
 22.

<sup>f</sup> Dent. 28.  
 21, 22, 35.  
 &c.

<sup>g</sup> Dan. 4, 13  
 29, 30, 31.

<sup>h</sup> Ait. 12, 23

like i brasse: sometime they sende down i Lev. 26, 19  
 stormie tempests, <sup>k</sup> with haylstones and kp sal. 18, 12  
 fire, and other evill influences, to de- exod. 9. 23,  
 stroy the earth, the inhabitants & fruits 24.  
 hercof. The <sup>1</sup> Sun smiteth them by day, lp sal. 121, 6  
 the moone by night; the <sup>m</sup> starres from  
 their bulwarks fight against them. The mindg. 5, 20  
 earth either <sup>n</sup> yieldeth not her fruit, but n Gen. 4, 12  
 is like yron; or bringeth forth thornes & 3, 18.  
 and thistles and venemous weedes: yea  
 sometimes o openeth her mouth, and o Num. 16,  
 swalloweth men up aliue. Hunger and 32.  
 famine doe afflict them, that for wante  
 of foode they are enforced to cate the  
 flesh of their p owne children. The wild  
 beasts q preye upon and devoure them; p Dent. 28,  
 euen the smallest and vilest creatures, as 53. 57.  
 frogges, flies, lice and the like; are mi- q 2 Kings 17  
 nisters of wrath and vengeance upon the 25.  
 disobedient. The fire breaketh out and r Exod. 8, 6,  
 burneth them with their substance, the 17, 24.  
 water overfloweth and drowneth them.  
 The f Angels of the Lord, doe pursue,  
 scatter and destroy them. And the Di- f Psal. 35. 5.  
 vils unto whom wretched men yield ho- 6. 2 king. 19  
 mage and obedience, doe tyrannize over 35.  
 their t goods, their bodies & their soules; t Mat. 8, 32.  
 B 4                   tearing

v *Mayc. 9, 17* v tearing and tormenting them, casting  
*18, 20, 22.* them into fire and into water; x depriv-  
 x *Luke 8, 27* ving them of reason sence & speech: ha-  
*29. & 11, 14* ving them also in horrible bondage vn-  
 y *Ephes, 2, 2.* der sinne, y working effectually in them,  
 z *2tim. 2, 26* & holding them as in a snare z unto their  
 owne will. So that the benefits of God  
 towards them wicked men doe abuse to  
 a *psal. 73, 4.* further a licentiousnes and presumption;  
 s--s. by his punishments also they are not bet-  
 tered, but increase impietie, as it is writ-  
 ten, b *Men blasphemed the name of God,*  
*which hath power over these plagues, & they*  
*repented not to giue him glory: c they bla-*  
 c *verse 11.* *spohemed the God of heaue for their paynes &*  
*for their sores, & repented not of their workes.*

11. Therefore after a few evil daies on  
 d *pro. 10, 27* earth, which also for his sinns dare short-  
 ned, the man being broken, decayed &  
 worne out with miseries, is caused at last  
 e *Iob 18, 14* to go to the eking of fears; death seazeth  
 upon him, & separateth the soule fro the  
 f *psal. 49, 7,* body; neither can f any man redeeme his  
 9. brother, or giue his ransom to God, that  
 he may liue still for ever, and not see the  
 g *Iob 27, 20* graue: but g terrors take him away as wa-  
 22. ters, a tepest stealeth him away by night;  
 God

God casteth upon him (his plagues) and  
 spareth not, though he would faine flee  
 out of his hand; as ha whirlewind y<sup>e</sup> pas- *h pro. 10, 25.*  
 seth, so is the wicked no more. For i his *i psal. 146, 4*  
 spirit departeth, he returneth to his earth, *k psal. 49, 14*  
 when his thoughts perish, his k forme & *l prov. 10, 7*  
 bewty consumeth; and as he himselfe, so *m Luk. 12, 10*  
 his Name also shal rotte. His soule being  
 fetcht away from the body (wherein it  
 lived and joyed but a litle while in the  
 momentany pleasures of sin,) is brought *n Job 20, 5.*  
 to the oprison of hell; where all damned *o ipet. 3, 19.*  
 hostes fearfully expect their finall  
 doome, at the greate day of God; when  
 the soules being againe joyned wth their  
 carkesses, which the Lord pwill raise out *p Aft. 24, 15*  
 of the dust; the seas and death and hell  
 having deliuered up the dead which *q Rev. 20, 13*  
 were in them, they shall be judged euery  
 man according to their workes r done in *r 2 Cor. 5, 10*  
 the body. The s bookes shall be opened, *s Rev. 20, 12*  
 and all things brought to light that were  
 hidde in darknes, the counsels of the  
 hearts made manifest; the vheauens shall  
 declare mans wickednes, and the earth  
 shall rise up against him; accounte shall *t 1 Cor. 4, 5.*  
 be giuen of x everie evill worke and idle *v Job 20, 27*  
*x Inde v. 15*  
*mat. 12, 36.*

y *Rom. 2, 8.*      worde, & God will render to these sin-  
 z *Matth. 13,*      ners y indignation and wrath; they shall  
 39--42.      be z cast into the fierie lake prepared for  
 25, 31, 32,      the Diuill and his Angels, and with them  
 41, 46.      be tormented in those eternall flames;  
 a *2Thes. 1, 9*      being for ever separated from the a pre-  
 b *Psa. 49, 14*      sence of the Lord, and from the glorie  
 c *Iob. 20, 25.*      of his power, from his comfort life and  
 d *Mat. 8, 12.*      light: and Death shall bfeede vpon them,  
 e *Rev. 20, 24*      the fyre that is not blowne shall devour  
 f *Ia 66, 24*      them. Then shalbe d weeping and way-  
 marke 9, 43,      ling and gnashing of teeth; with too late  
 44.      repentance, and fruidlesse lamentation, in  
                          that e second death, and vtter darkenes,  
                          where the f worne shall not die, nor the  
                          fyre be quenched for evermore. This is  
                          the portion of the wicked from God;  
                          and the rewarde of their sinnes from the  
                          hand of the Most High.

*The wicked is kept vnto the day of destruction; they  
 shall be brought forth to the day of wrath. Iob 21. 30.*

### CHAPTER III.

*Of mans Redemption, & the renewing of his  
 peace; by the grace of God in Iesus Christ.*

**G**OD, though he spared not the Angels  
 which sinned of their own accord,

& maliciously drew man into their con-  
 demnation: yet shewed he favour to A-  
 dam and his children, when it was ney-  
 ther deserved nor asked. For of them,  
 he had <sup>a</sup> chosen to be his, before the <sup>a Ephes. 1, 4;</sup>  
 foundations of the world, & <sup>b</sup> prepared <sup>b Matth. 25,</sup>  
 for them a kingdome, which it was <sup>c</sup> his <sup>34.</sup>  
 pleasure to give unto them; therefore <sup>c Luke 12,</sup>  
 could he not be hindered, <sup>d</sup> no wisdom <sup>32.</sup>  
 nor vnderstanding, nor counsell could  
 preuaile against him, but <sup>e</sup> his owne coun-  
 sell did stand for euer, & the thoughts of <sup>e Psal. 33, 11</sup>  
 his heart throughout all ages; he also <sup>f</sup> is <sup>f Ioh. 10, 29</sup>  
 greater the all, & none is able to take his  
 sheepe out of his hand; therefore he sayd  
 vnto them, <sup>g</sup> when they were polluted <sup>g Ezech. 16, 6</sup>  
 in their owne blood, ye shall liue; euen  
 when they were in their blood, he said  
 vnto them, ye shall liue; I will <sup>h</sup> reedeme <sup>h Hos. 13, 14</sup>  
 them from the power of the graue, I  
 will deliver them from death.

2. Yet because as his mercy should  
 be magnified, his justice also was to be  
 satisfied, & death inflicted for the trans-  
 gression of his law; and now mans mise-  
 rie & weaknes was such, as endure death  
 he might, but overcome it he <sup>i</sup> could <sup>i Iob 14, 10,</sup>  
 not, <sup>12.</sup>



kP<sup>a</sup>. 4. 89, 48 not, nor <sup>k</sup> deliver his soule from the  
 hand of the graue: therefore had God of  
 his rich grace & incomprehensible loue  
 l Iohn 1, 14, ordeyned his <sup>l</sup> only begotten Sonne,  
 28. which was in his bosome, <sup>m</sup> one with  
 m ch. 10. 30. himsele, & in glorie with him <sup>n</sup> before  
 n cha. 17. 5. the world was; by whom <sup>o</sup> all thinges  
 o Col. 1, 16, were created in heauen & in earth, things  
 17. visibie & invisibie, & in whom all things  
 consist; euen this his owne deare sonne  
 p I Pet. 1, 20 had the Father ordeyned <sup>p</sup> before the  
 q Mat. 1, 21. foundation of the world, that he shoulde  
 r I thes. 1, 10 q saue his people from their sinnes, and  
 r deliuer them from the wrath to come.  
 3. And forasmuch as being in the  
 s forme of God, and <sup>t</sup> very God himsele  
 f Phil. 2, 6. (who liveth, and is blessed for ever) he  
 t I Ioh. 5, 20 could not in that nature & glorie (where  
 in <sup>v</sup> onely is immortalitie) partake with  
 v I tim. 6, mans wretchednes, or taste of his death,  
 16. which yet by Gods grace<sup>x</sup> he was to taste  
 x Hebr. 2, 9. for all men: therefore was it also ordey-  
 ned, that the <sup>y</sup> Word should be made  
 y Iohn 1, 14 flesh, euen the Sonne of God, when he  
 came into the world, shoulde be made  
 z Gal. 4, 4. of <sup>z</sup> a woman, & of the <sup>a</sup> seede of earth-  
 a Aft. 13, 23 ly man according to the flesh; that he  
 should

should take on him the forme <sup>b</sup> of a ser- <sup>b</sup> phil. 1, 7.  
 vant, & be found in shape as a man, par-  
 taker <sup>c</sup> with his children of flesh and <sup>c</sup> Heb. 2, 14  
 blood, that hee might suffer for their  
 sake, be touched with the feeling of  
 their infirmities, <sup>d</sup> and in all things tem- <sup>d</sup> chap. 4, 15  
 pted in like sorte, yet without sinne.

4. This incarnation of the Lord,  
 whereby he should become our <sup>e</sup> Emma- <sup>e</sup> Mat. 1, 23  
 nuel, that is, God with us; was not to be  
 mans work, or brought to passe by car-  
 nall generation, but by the <sup>f</sup> holy Ghost <sup>f</sup> Luke 1, 35  
 & power of the most high, overshadow-  
 ing a virgin, whereby she should <sup>g</sup> con- <sup>g</sup> verse 31.  
 ceive in her wombe, and beare a <sup>h</sup> holy <sup>h</sup> verse 35.  
 thing, that should be called the *Sonne of*  
*God*. Who for the fulnes of the grace of  
 the Godhead, which was to <sup>i</sup> dwell in <sup>i</sup> Col. 2, 9.  
 him bodily, and the <sup>k</sup> spirit wherewith he <sup>k</sup> Luke 4, 18  
 was to be anoynted; should be named  
 the <sup>l</sup> *Messiah*, and the *Christ*, that is, the <sup>l</sup> John 1, 21.  
*Anoynted* of God: and for the saluation  
 of sinners, should be crowned with the  
 title of <sup>m</sup> *Iesus*, that is, the *Saviour* or *De-* <sup>m</sup> Mat. 1, 21  
*liverer*, at whose name <sup>n</sup> every knee  
 should bowe, both of things in heauen, <sup>n</sup> phil. 2, 10.  
 and things in earth, and things under the  
 earth;

earth; & everie tongue confesse that Iesus Christ is *the Lord*, unto the glory of God de Father; who gaue him to be our saluation to the end of the earth.

- o *Iſa. 49, 6.* 5. For by this his Sonne, the p brightnes of his glorie, God would preconcile the world to himſelfe, not imputing but freely r forgiving their ſinnes unto them and by this ſ image of his owne inviſible maieſtie, would t renewe the heauenly image in man, which now was defaced, giving him v a new heart and a new ſpirit, euen putting x his owne ſpirit within him, and making him a y new creature.
- y *2 Cor. 5, 17* For whereas the firſt Adam was made but a z living ſoule, and having loſt his life by ſinne, could not recover the ſame againe, but death a reigned over all: this ſecond Adam which was a bliue making ſpirit, ſhould c quicken them that were dead in trespaffes and ſinnes, and by his d voyce ſhould rayſe them up, and giue them life eternall; that ſo the dead men e might liue againe, and they awake and ſing, that dwell in duſt.

6. The way to work out this wondrous grace for mens redemption, was appointed

to be by great afflictions, through which  
 he f Prince of their saluation was to be f *Hebr. 2, 10*  
 consecrate, that many children might be  
 brought vnto glory. For this Sonne of  
 God the Lord and heyr of all things,  
 was to empty himselfe, and take on him g *Phil. 2, 7.*  
 the forme of a seruant, to become lesser *ἐκένωσεν.*  
 then the h Angels, yea more i deformed h *H. b. 2, 7, 9*  
 then the sonnes of Adam, euen a k worme i *I. a. 52, 14.*  
 and not a man, the shame of men and k *Psal. 22, 6.*  
 contempt of the people, that when we  
 should see him, l he should haue neyther l *Isa. 53, 2.*  
 forme nor bewtie that we should desire  
 him: though yet in himselfe, he was much  
 fayrer then the sonnes of Adam, all his  
 parts & features & countenance so excel- m *Psal. 45, 2*  
 lent, as he was n wholly delectable. n *Song. 5, 16*  
 7. So when the first begotten of the  
 Father was brought into the world,  
 though o all the Angels of God did wor- o *Heb. 1, 6.*  
 ship him, the p winds and seas obeyed p *Mat. 2, 27*  
 him, the Fish q payed his tribute, the p *Mat. 2, 27*  
 wilde beasts liued at peace with him, q *Matth. 17*  
 and the very f Diuils confessed him, and 27.  
 were afrayd: yet wretched man would r *Mark 1, 13*  
 not acknowledg him, his t own received f *Luke 8, 28.*  
 him not, he was v a stranger to his bre- t *Iohn 1, 11.*  
 thren v *Psa. 69, 8.*

thren, an aliant to his Mothers sonnes,  
 x Iſa 53,8. \* deſpiſed he was, & we eſteemed him  
 not. Yea God himſelf would y breake  
 y verſe 10. him, & make him ſubject to infirmities,  
 & lay upon him the z iniquity of us all;  
 z verſe 6. for we a made him to ſerue for our  
 aſa. 43, 24. finnes, we wearied him with our iniqui-  
 ties; ſo that innumerable troubles com-  
 paſſed him about; & our finnes which  
 now were c his, tooke ſuch hold upon  
 c pſal. 40, 12 him, that he was not able to looke up,  
 d john 18, 11 for which a cup was d giuen him of the  
 Father to drinke, full of e ſorow fear,  
 e Matth. 26, heavines, & agonie, that made his ſoule  
 37, 38. mar. heavy euen unto the death, & he prayed  
 14, 35. his Father, that f if it had been poſſible,  
 f Mat. 26, 39 it might haue paſſed from him; offering  
 up his prayers with g ſtrong crying and  
 g Hebr. 5, 7. teares, & ſweate h like drops of blood  
 h Luk. 22. trickling downe to the ground, the ſha-  
 44. dow of death i being upon his eyes. But  
 i Job 16, 16. becauſe it could not be but he muſt  
 drink (for therefore k came he to that  
 k Job. 12, 27 houre,) and the Lord God had l opened  
 l Iſa 50, 5. hie ear that he was not rebellious, nei-  
 ther turned back: he m willingly gaue up  
 m pſal. 40. his body for a ſacrifice, & bore the  
 7, 6. wrath

wrath of God due for our trespasses, he  
 which knew no sinne<sup>n</sup> was made sinne<sup>n</sup> n2 Cor. 5, 25  
 for us; and o poured out his soule unto  
 death. o I/4. 53, 12

8. Then came Satan the Prince of this  
 world, to see if he could haue conquered  
 him, but he p had nothing in him: yea his p Ioh. 14, 30.  
 owne time was now come, now was he  
 to be cast out, and Christ being lifted up q chap. 12,  
31, 32.  
 from the earth, would drawe all men to  
 himselfe. The serpent beset him with the  
 snares of death, and with floods of Be- r Psal. 18, 4,  
 al to make him afraid; but he sayd vnto 5.  
 death, *I will be thy death*; and vnto the  
 traue, *I will be thy destruction*; so he spoy- s Hof. 13, 14,  
 ed the principalities & powers of that t Col. 2, 15.  
 kingdome of darknes, made a shew of  
 them openly, triumphed over them in  
 the same crosse, and destroyed v through  
 death, him that had the power of death, v Heb. 2, 14.  
 that is the Diuill.

9. They for whom he suffered all these  
 things, regarded not the rock of their sal-  
 uation, but<sup>n</sup> judged him as plagued, and u I/4 53. 4.  
 smitten of God and humbled. He x trode x ch. 63, 3.  
 the winepresse alone, and of all the peo-  
 ple there was none with him, his y owne y Mat. 26, 56  
 disciples



*z Hebr. 1, 3.*

*a Psa. 69, 20.*

*b Psa. 142, 4.*

*c Act. 3, 13.*

*d verse 14.*

*e Psa. 109, 2  
3, 5.*

*f Math. 26,  
67.*

*g Joh. 19, 1, 2  
h Psa. 109, 25*

*i Psa. 69, 20.*

*k Psa. 22, 16*

disciples had all forsaken him and fled, that he by *z* himselfe might purge our sinnes. He looked *a* for some to haue pitie on him, but there was none; for comforters, but none he founde; there was *b* not any that would know him, all refuge fayled him, none cared for his soule. His owne people *c* betrayed him, & denied in the presence of Pilat, when he had judged him to be delivered, they *d* denied the holy one and the just, & desired a murtherer to be giuen them. Then was the Lord of glorie misused, and suffered much speaking against of sinners, they *e* opened upon him the mouth of deceyt, and compassed him about with words of hatred, they rewarded him evil for good, and hatred for his friendship; they *f* spate on his face, & buffeted him; they crowned him with *g* thornes, and scourged him; he became a *h* reproach unto them, they that looked upon him *i* shook their heads, yea rebuke *i* did breake his heart, and he was full of heauy vines, for *k* dogges did compasse him aboute, the assemblie of the wicked inclosed him, they pierced his hands and

his

his feete, & gored <sup>1</sup> his side; they <sup>m</sup> slewe <sup>1</sup> Ioh. 19, 34.  
 & hanged him on a tree, so was he made <sup>m</sup> Act. 5, 36.  
 a <sup>n</sup> curse for vs; for the <sup>o</sup> curse of God <sup>n</sup> Gal. 3, 13.  
 was on him that was hanged. <sup>o</sup> Deu. 21, 23.

10. But in his trouble he called upon  
 the Lord, and cried unto his <sup>p</sup> God, why <sup>p</sup> Psal. 22, 1.  
 hast thou forsaken me? thou art my hope <sup>o</sup> 142, 5.  
 my portion in the land of the living:  
 q Deliver me out of the mire that I sinke q Ps. 69, 14  
 not, let me be delivered from them that <sup>15</sup>  
 hate me, and out of the deepe waters,  
 let not the water flood drowne me, and  
 let not the pitte shutte her mouth upon  
 me; r deliver my soule from the Sword, r psal. 22, 20.  
 my desolate soule from the hand of the  
 Dogge. In the ende, he commended <sup>f</sup> his  
 spirit into the hands of his Father, <sup>t</sup> con- Luke 23, 46  
 firmed the Testament by his death, and <sup>t</sup> Heb. 9, 17.  
 unto the <sup>v</sup> dust of death he was brought, v Ps. 22, 15.  
 his graue <sup>x</sup> was with the wicked.

11. But the sorowes of death were <sup>x</sup> Isa. 53, 9.  
 soone losed, because it <sup>y</sup> was impossible y Act. 2, 24  
 that the <sup>z</sup> Lord of life should be holden of z chap. 3, 15.  
 it: for as he had power to lay downe his  
 life, so had he power to take it againe,  
 a this commandement he had receiued a Ioh. 10, 18  
 of his Father, who <sup>b</sup> shewed him also the b psal. 116, 11

c Heb. 13, 20 path of life, and c brought againe from  
 the dead, this great Shepheard of the  
 d 1 Cor. 15, 4 sheepe. Wherefore the d third daie he  
 rose up alieue, he rose up, and c his ene-  
 mies were scattred, and they that hated  
 him fled from before him; and now be-  
 hold f he is alieue for evermore, Amen: &  
 hath the keyes of hell & of death; death  
 g Rom. 6, 9. hath g no more dominion over him, for  
 h 1 Cor. 15, h it is swallowed up in victorie.

34. 12. Thus Gods hand was i with the  
 i Psal. 80, 17 man of his right hand, with the sonne of  
 man whom he made strong for himself;  
 k psal. 20, 1, 2 the Lord k heard him in the day of trou-  
 3, 4. ble, & sent him helpe from his Sanctua-  
 rie, remembred all his oblations, & tur-  
 ned his burnt offering into ashes, gaue him  
 according to his heart, and fulfilled all  
 l verse 5. his counsell, l that we might rejoyce in  
 his salvation, and set up banners in the  
 name of our God, when the Lord had  
 performed all his petitions. For he ha-  
 m Heb. 9, 14 ving thus through the eternall spirit mos-  
 tified himselfe without spotte unto God,  
 n verse 12. obeyned n eternall redemption; and ha-  
 ving drunke of the brooke in the way,  
 o psal. 110, 7. he o therefore lifted up the head. He  
 ascended

ascended up on high with triumph, leading p captivitie captiue, & approached p *psal. 68, 18*  
 unto the q Ancient of dayes, who r set *q Dan. 7, 13*  
 him at his right hand in the heauenly *r Ephes. 1, 20*  
 places, farre aboue all principalitie and *21.*  
 power, and might, and domination, and  
 everie name that is named, not in this  
 world onely, but also in that which is to  
 come, and made all things subject under  
 his feet; f gaue him dominion & honour *f Dan. 7, 14.*  
 and a kingdome, that all peoples, nations  
 and languages should serue him, his do-  
 minion is an everlasting dominio, which  
 shall never be taken away, and his king-  
 dome shall never be corrupted, and this  
 is the name whereby we must call him,  
*Lehovah our justice.* *t Ier. 23, 6.*

13. And now the gates of the heauen-  
 ly Paradise v were opened to the sonnes *v Luke 23,*  
 of Adam, and the tree of Life, better *43.*  
 then that from which the Cherubims  
 x sword had kept man, was y given him *x Gen. 3, 24.*  
 by Christ to eate of, and liue for ever. *y Rev. 2, 7.*  
 Now felt men the effect of that heauen-  
 ly oracle, that came out of Cajaphas  
 mouth, z *It is expedient for us, that one* *z Ioh. 11, 50*  
*man die for the people, and the whole nation*

perish not : for loe, the wrath of God  
 kindled for mans sinne, was appeased by  
 the death of this <sup>a</sup> man Christ Iesus, who  
 gaue himselfe a ransome for all men, and  
 bare our sinnes in his body on the tree,  
 being the <sup>c</sup> surety of the Testament. It  
 pleased the Father by him, the <sup>d</sup> Prince  
 of peace, to <sup>e</sup> reconcile all things to him-  
 self, & to set at peace through the blood  
 of his crosse both the thinges in earth &  
 the thinges in heauen. For it was his be-  
 loved sonne, in <sup>f</sup> whō he was well plea-  
 sed, his chosen one, <sup>g</sup> in whom his soule  
 delighted, that had <sup>h</sup> giuen himselfe to be  
 an offering, and a sacrifice of a sweete  
 smelling savour to God, who smelled  
 here a savour of rest, sweeter then that in  
<sup>i</sup> Noahs sacrifice, which caused him to  
 say in his heart, that he would curse the  
 ground no more for mans cause, though  
 the imagination of mans heart were evill  
 from his youth : for now there shall be  
<sup>k</sup> no more curse, but the throne of God  
 and of the Lamb ( that was slaine ) shall  
 be in the citie, he <sup>l</sup> will be mercifull vnto  
 to his land, vnto his people. The An-  
 gels sawe this, and were glad for our sal-  
 vation

<sup>a</sup> 1 Tim. 2, 8,  
 6.

<sup>b</sup> 1 Pet. 2, 24

<sup>c</sup> Heb. 7, 22

<sup>d</sup> Isa. 9, 6.

<sup>e</sup> Col. 1, 20.

<sup>f</sup> 2 Pet. 1, 17

<sup>g</sup> Isa. 42, 1.

<sup>h</sup> Eph. 5, 2.

<sup>i</sup> Gen. 8, 21.

<sup>k</sup> Rev. 22, 3.

<sup>l</sup> Zach. 14, 11

<sup>l</sup> Deu. 32, 43

vation, they sung at our Saviours birth,  
*in Glory to God in the highest (heavens) and*  
*upon earth peace, towards mē goodwill.* And *m Luke 2, 13*  
 when he was glorified, the thousand *14.*  
 thousands of them praised him saying,  
 Worthy is the Lamb that was killed, to *n Rev. 5, 11,*  
 receive power, and riches, and wisdom, *12.*  
 and strength, and honour, and glory and  
 praise. The heavens o rejoiced for that  
 the Lord had done, the lower partes of *o Isa. 44, 23*  
 the earth shouted, the mountaines, for-  
 rests, and every tree burst forth into pray-  
 ses, for that the Lord had redeemed Iaa-  
 kob; and would be glorified in Israel,  
 and p all creatures in heaven & in earth,  
 under the earth, and in the sea, and all *p Rev. 5, 13.*  
 that are in them, gave praise and honour  
 and glorie and power, unto him that sit-  
 teth upon the throne, & unto the Lamb  
 for evermore, Amen.

14. This grace was the q Wisdome of *q 1 Cor. 2, 7.*  
 God in a mysterie, the hidden wisdom  
 which God had foredetermined before  
 the world, unto our glorie; but r it was  
 hidde from the eyes of all the living, & *r Job 28, 21*  
 hidde from the soules of the heaven;  
 none s of the Princes of this world *s 1 Cor. 2, 8,*



- knew it, no eye had seen it, nor ear heard it, neyther came it into mans heart; onely  
 t *Job 28, 23.* <sup>t</sup> God understood the way thereof, and  
 v *Ephes. 3, 9.* v from the beginning of the world it was  
 kept secret and hid in him, and still <sup>x</sup> he  
 x *Mat. 11, 25* hideth it from the wise & men of under-  
 standing, neyther can y the naturall per-  
 y *1 Cor. 2, 14* ceiue it untill he revele it unto them by  
 his <sup>z</sup> spirit, which spirit searcheth all  
 z *1 Cor. 2, 10* things, even the deepe things of God,  
 a *verse 12.* and by it we <sup>a</sup> knowe the things that are  
 giuen to us of God.
15. And now <sup>b</sup> he hath opened unto  
 b *Ephes. 1, 9* us the mysterie of his will, according to  
 his good pleasure which he had purposed  
 in Christ; he <sup>c</sup> hath proclaymed unto the  
 c *Isa 62, 11.* ends of the world, that the Saviour of the  
 daughter Sion is come, his wages with  
 him, and his work before him; that we  
 d *Ephes. 3, 9.* might cleerly see the <sup>d</sup> fellowship of the  
 mystery, & might be able to <sup>e</sup> compre-  
 e *ver. 18, 19.* hend with all Saincts, what is the bredth  
 and length and depth and height, and to  
 know the loue of Christ which passeth  
 knowledge, and might be filled with all  
 f *Isa 61, 3.* fulnes of God; who hath giuen us <sup>f</sup> bew-  
 ty for ashes, the oyle of joy for mour-  
 ning,

ning, the garment of gladnes for the spi-  
 rit of heavines, because our g warfare is  
 accomplished, and our iniquitie is par- *g Isa 40, 2.*  
 doned. For while we were h yet sinners, *h Rom. 5, 8,*  
 Christ died for us; and when we were *9, 10.*  
 enemies, we were reconciled to God by  
 his death, and now shall be saved by his  
 life; for the i chastisement of our peace *i Isa 53, 5.*  
 was upon him, and with his stripes we  
 are healed; he hath k washed us from our *k Rev. 1, 5.*  
 finnes in his blood, and l purged our con- *l Heb. 9, 14.*  
 science from dead works; to serue the li- *m ver. 24,*  
 ving<sup>m</sup> God; & is gone up into very heauē,  
 to appeare now in the sight of God for  
 us, and there to n prepare us a place, that *n Iohn 14, 2*  
 where he is we may be also. From 3.  
 whence he will shortly shewe himselfe  
 o with his milagtie Angels, to be p glorifi- *o 2 Theſ. 1, 7*  
 ed in his Saincts, and made marvellous in *p verſe 10.*  
 them that beleue; who after that they  
 haue drunke of his cup, and been q bap- *q Rom. 6, 3,*  
 tised into his death and buriall, and wal- 4.  
 ked with him in newnes of life in this  
 vale of tears, & r fulfilled the rest of his *r col. 1, 24.*  
 afflictions in their flesh, shall haue their *s Phil. 3, 21.*  
 vile bodies changed & fashioned like  
 to his glorious bodie, the s dead being *s 1 Cor. 15, 52*  
 C 5 rayſed

v *1 Thes.* 4,  
17.

x *Mat.* 13, 43

rayſed up incorruptible, and ſuch as vliue  
& remayn being changed and caught up  
with them alſo in the clowds, to meete  
the Lord in the ayre, and ſo ſhall they e  
uer be with the Lord, their x faces ſhy-  
ning as the Sun, in the kingdome of  
their Father.

y *Eph.* 3, 4, 5

z *Heb.* 13, 8.

a *Ioh.* 8, 56.

b *Heb.* 11, 4.

c *Gen.* 3, 15.

d *chap.* 4, 4.

16. Although this myſterie of Chriſt  
was not opened vnto the ſonnes of men  
in other ages, as it was at laſt reueled vnto  
to his holy Apoſtles and Prophets by the  
ſpirit: yet was the effect & ſumme there-  
of, made knowne to all the Patriarchs  
from the beginning. For Ieſus Chriſt was  
yeſterday, is to day, & the ſame for e-  
uer, & Abraham a ſaw his day and was  
glad; Abel alſo by faith in him bobteyne  
teſtimonie that he was righteous which  
faith he learned of his father Adam; who  
heard of God the riches of his grace  
freely preached in paradife, before the  
ſentence of exile & death was pronoun-  
ced vpon him; namely that c the woman  
ſeed ſhould cruſh the Serpents head; who  
alſo was ſhewed the way, to be by deat  
and ſacrifice, a ſhadow whereof he ſaw  
in the Lambs d then ſlayne and ſacrifice

in the

in the service of the Lord. The great af-  
 flictions of Christ & of his people, were  
 foretold in the Serpents *crushing of his*  
*heel, and the enmitie betweene the womans*  
*seed and that Serpents*; foreshewed also  
 in the murder of Abel the just by Cain *Gen. 4, 8.*  
 his wicked brother. To Christ gaue fall *f* *Aa. 10, 43*  
 the Prophets witnes, that through his *o* *28, 23.*  
 name all that beleeeved in him, should re-  
 ceive remission of sinnes: & the *g* *twelve* *g* *Aa. 26, 7.*  
 tribes instantly serving God, night and  
 day, hoped to come unto this promise.  
 So in this hope and expectation of re-  
 demption, by the sonne of God, the Fa-  
 thers rested, & comforted their fainting  
 soules by fayth, the *h* evidence of things *h* *Hebr. 11, 1.*  
 not seene: by which faith *i* they saw the *i* *verse 13.*  
 promises a farre off, were perswaded,  
 & alured them, and confessed that they  
 were strangers & pilgrims upon earth,  
 and so died, having *k* through their faith *k* *ver. 39, 40*  
 obteyned testimonie, but received not  
 the promise; God providing a better  
 thing for us, that they without us, should  
 not be made perfect; but in patient hope  
 passe out their dayes on earth; & after  
 death *l* waite all the dayes of their ap- *l* *Iob 14, 14*  
 pointed

pointed time, till their changing shall  
 m Dan. 12, 13. come, and then m stand up in their lot,  
 (with us and all Saints) at the ende of  
 the dayes.

17. But all this grace, and riches of  
 the glorious mysterie now manifested to  
 n col. 1, 27. the Saints, n which is, *Christ in us the*  
*hope of glorie*; God did not communicate  
 with all men, neyther yet doeth: saue  
 o Mat. 20, 16 with some o few chosen in Christ, p be-  
 p Eph. 1, 4. fore the foundation of the world.  
 Which little flock haue their election,  
 q Rom. 9, 11. q not by works, but by him that calleth,  
 r Eph. 1, 5. according to the r good pleasure of his  
 s Rom. 9, 18 owne will: who without any unrighte-  
 s Rom. 9, 18 ousnes shath mercy on whom he will, &  
 s ver. 21, 22, 23. whom he will he hardneth; having made  
 s as the clay-potter of one lumpe, some  
 men vessels of mercy prepared unto glo-  
 rie, and some vessels of wrath prepared  
 to destruction; which yet notwithstan-  
 ding haue many favours & benefits from  
 God, to drawe them to repentance, out  
 of the snare of Satan; but all in vayne, for  
 they despise the grace proffered unto  
 them, and runne headlong into the con-  
 v Jude v. 4. demnation, whereto they were v of old  
 ordeyned;

ordained; let mercy be shewed them, yet will they not learne righteousness, in <sup>x</sup> Isa 26, 10 the land of equities they will doe wickedly, and will not behold the majestic of the Lord.

18. And of these there are two sorts; some that are called to the knowledg of the trueth, & haue y received it with joy; <sup>y</sup> Luke 8, 13 yet having no rootes, beleue but for a while, & in time of tentatiō go away. Yea of these there are, that haue beene <sup>z</sup> once <sup>z</sup> Hebr. 6, 4, 5, 6. lightned, and haue tasted of the heavenly gift, & been made partakers of the Holy Ghost, & haue tasted of the good word of God, and of the powers of the world to come: and yet notwithstanding fall away, and crucify again to themselues the sonne of God, & make a mock of him; <sup>a</sup> cha. 10, 29 and tread him under foot, and counte the blood of the Testament as an unholy thing, wherewith they were sanctified, & to despise the spirit of grace. Such <sup>b</sup> it is <sup>b</sup> cha. 6, 4, 6 impossible they should be renewed again into repentance; neyther <sup>c</sup> remayneth <sup>c</sup> cha. 10, 26, 27. any more sacrifice for their sinnes, but a fearfull looking for of judgment, and violent fire, which shall devour them.

And



And such, howsoever they were among the Saints, yet were they not of them for then <sup>d</sup> they would haue continewed with them; neither were they of Christs sheepe, for then he would haue <sup>e</sup> giuen them eternall life, and they should neuer haue perished, neyther should any haue plucked them out of his hand; he would haue put his fear in their harts, that <sup>f</sup> they should not haue departed from him, though they had fallen <sup>g</sup> they should not haue beene cast off, for the Lord would haue put under his hand.

19. Other some there are, not called to the fayth, but <sup>h</sup> strangers from the covenants of promise, whom God <sup>i</sup> suffereth to walke in their owne wayes, <sup>k</sup> not shewing them his word, nor his statutes and judgements. Or if he cause his gospel to come unto the, yet will not <sup>l</sup> they come unto him, that they might haue life; they heare not his words <sup>m</sup> because they are not of God; neyther beleue <sup>n</sup> because they are not Christs sheepe; all the daye long <sup>o</sup> he stretcheth forth his hand to an unperswadeable and gainsaying people. Yea beleue they cannot because

because p he hath blynded their eyes, & p *Ioh. 12, 39*  
 hardned their heart, that they should not 40.  
 see with eyes, nor understand with heart,  
 and be converted, and he to heale them:  
 he Lord q hath covered them with the q *Isa. 29, 10*  
 spirit of slumber. *rom. 11, 8.*

20. And these are for the most parte  
 the r wise & learned of the world, from *r Luk. 10, 21*  
 whom God hideth the secret of his Go-  
 pel, and worketh a marveilous work in  
 his people, euen a marveilous work & *f Isa. 29, 14*  
 wonder (as f sayth the Prophet) that the  
 wisdom of the wise men perish, t for *t 1 Cor. 3, 20*  
 the Lord knoweth, that their thoughts  
 be vayne. Therefore he v maketh their *v 1 Cor. 1, 19*  
 wisdom to perish, and casteth away the  
 understanding of the prudent; he pow-  
 ereth x contempt upon princes, and cau- *x Ps. 107, 40*  
 eth them to erre in desert places, out of  
 the way, and maketh y the strength of the y *Iob 12, 21*  
 mightie weake: he z scattereth the proud *z Luke 1, 51*  
 in the imagination of their hearts, and *s 2.*  
 putteth downe the mightie from the  
 thrones: the a wisdom of this world a *1 Cor. 1, 20*  
 maketh he foolishnes, and by the b foo-  
 lishnes of preaching saveth them that be- *b verse 21.*  
 lieue; which also are the c foolish weake *c ver. 27, 28*  
 vile

vile and despised things of the world,  
 euen things that are not; which yet he  
 hath chosen, to bring to naught the  
 things that are: that <sup>d</sup> no flesh should re-  
 joyce in his presence, but as it is written,  
 e <sup>verse 31.</sup> He that rejoyceth let him rejoyce in the  
 Lord.

21. Thus Christ crucified <sup>f</sup> is to the  
 Iewes a stumbling block, and to the  
 Greekes foolishnes; and onely to them  
 which are called, both of Iewes and  
 Greeks, he is the power of God, and the  
 wisdom of God; in who they triumph  
 and say, <sup>g</sup> Loe, this is our God, we way-  
 ted for him, and he will saue us; this is  
 the Lord whom we waited for, we will  
 joy and be glad in his salvation.

22. And thus is there a distinction  
 made of the sonnes of Adam, some left  
 to perish in their sinnes, the children of  
 wrath, <sup>h</sup> as they were by nature, who be-  
 cause they are not <sup>i</sup> borne againe, they  
 cannot see the kingdome of God: other-  
 some are <sup>k</sup> bought from the earth, and  
<sup>l</sup> born a new of immortall seed, and are  
 not of this world, but haue <sup>n</sup> their  
 conuersation in heauen, & <sup>o</sup> power giuen  
 them

them of Christ to be the sonnes of God, which are borne, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

23. Between these two sorts of men is great difference; both in the affections of God, who p loveth the one, & hateth the other: and of Christ, q who prayeth for one and not for another: and in their affections againe towards God, and one towards another. For the Saints loue the Lord, and have mutuall loue among themselves; but the wickedes s soule abhorreth him; and they hate t such as he hath chosen out of the world; and are u hated againe of v them with perfect hatred. Thus is there warre and enmitie berwixt the just and the wicked, the one of them being y an abomination to the other.

p Rom. 9, 13  
q psal 146, 8.  
& 11, 5.  
r Iohn. 17, 9.

r Psal. 18, 1.  
s Ioh. 4, 19,  
21.  
t 2. ac. 11, 8  
u Ioh. 15, 18  
19.  
v Psal. 139,  
21, 22.

x Gen. 3, 15.  
y Pro. 29, 27

24. Hence is it, that the scripture speaketh so much of the fellowship, and communion of the Saints, with God & among themselves; and of their separation from the Diuine, and from his children the wicked men, euen in this life, whiles yet they liue together with them

D in ciuill

2 Mat. 13, 39  
40, 41, &c.

in civill societie, and breath one commune aier: expecting with patience the full and finall separation, which Christ and his Angels z will make at the last & great daye of doome.

Of this holy communion here on earth, I purpose to intreat, as God hath giuen me to discerne by his word. His gracious spirit breath upon my soule, & guyde my pen to set downe his truth.

### CHAPTER IIII.

*Who be the Saints of this Communion.*

**T**Hat we may the better discerneth the Communion of Saints, where we treat; let us first consider who the persons be that haue fellowship together. The Head and highest in this holie societie is the Lord our God; who is not onely Most holy in himselfe, but communicateth his holynes with us his creatures: & doth vouchsafe to haue fellowship with us euen in this life and world.

2 1 Ioh 1, as it is written, 2 *If we say that we haue communion with him, and walke in darkness*

nes, we lye and doe not the trueth: but if we  
 walke in the light, as he is in the light; we  
 haue communion one with another, (that is,  
 God with us, and we with him:) and the  
 blood of Iesus Christ his sonne clenfeth us  
 from all sinne. For this cause he is often  
 called in the scripture, the <sup>b</sup>Sainct or Ho-  
 ly one of Israel, & the <sup>c</sup>King of the Saincts.

This is to be understood of al three per-  
 sons in the vnitie of the Godhead; the  
 Father, the Sonne, and the Holy Spirit,  
 of whom it is written <sup>d</sup>He(is) holy Gods;  
 and accordingly his people are named,  
 the <sup>e</sup>people of the Holy ones.

2. Iesus Christ, as he is God manife-  
 sted in the flesh, is the <sup>f</sup>Sainct of God,  
 the <sup>g</sup>Holy one and the True, euen the  
 Holy one of Israel; being himselfe of  
 the <sup>i</sup>Holy ghost, and therewith <sup>k</sup>bapti-  
 zeth his church, whereof he is the medi-  
 ator. And was figured out by the High  
 priest in the law, who in type of him was  
 also called the <sup>l</sup>Sainct of the Lord, and  
 carried this writing grauen in gold upon  
 his forehead, <sup>m</sup>Holines to Iehovah. With  
 his Iesus our redeemer, we that belecue,  
 haue a very neer communion; according

<sup>b</sup> Isa. 5, 19,

24. <sup>psa.</sup> 71,

22. <sup>or</sup> 78,

41. and 89,

18.

<sup>c</sup> Kev. 15, 3.

<sup>d</sup> The mysterie

of the H. tri-

nitie. <sup>josh.</sup> 24

19. and

<sup>e</sup> Dan. 8, 24

in the Hebrue.

<sup>f</sup> Mark 1, 24

<sup>g</sup> Rev. 3, 7.

<sup>h</sup> isa 54, 5.

<sup>i</sup> Luke 4, 1.

<sup>k</sup> Mat. 3, 11.

<sup>act.</sup> 1, 5.

<sup>l</sup> <sup>psa.</sup> 106, 16

<sup>m</sup> Exo. 28, 36



**n** Heb. 2, 11. to that which is written, *He that sanctifieth*, (which is Christ) *and they that are sanctified* (which are his people) are all of one, for which cause he is not ashamed to call  
**•** 1 Cor. 1, 9 *them brethren.* And again, *God is faithful, by whom ye are called unto the communion of his Sonne Iesus Christ our Lord.*

3. The elect and blessed Angels, are  
**p** Dent. 33, 2 also **p** Saints; having sanctitie by crea-  
**with act. 7,** tion continued & confirmed unto them  
**53. Inde ver** for ever. These heavenly spirits haue  
**14.** communion not onely with God, in whose presence they stand; but also with us the children of God through faith, by which we are come vnto the great assemblie of the many thousands of the, haue them for our **r** guardians, and acknowledging themselves to be our **f** fellow servants.

4. All men and women, called to the  
**i** Dent. 33, 3. faith of God, are **t** Saints by calling; be-  
**i** Cor. 1, 2. ing sanctified by Christ Iesus, and one  
**v** Heb. 3, 1. with another are **v** holy brethren. Of these some are **x** Saints departed this life, and sleeping in the Lord: other some are on earth, & whiles they here liue (notwithstanding their many infirmities and afflictions)

tions) are y *Saints of the most High*, a y Psal. 16, 3.  
*holy nation.* dan. 7, 18, 21

5. This happy societie our fathers of 22, 23. rom.  
 1, 7.

ld saw shadowed in the Tabernacle, z 1 Pet. 2, 9.  
 where God adwelt among men. His a Ps. 78, 60

owne gracious presence appeared, when

is b glorie filled the Tabernacle, and his b Exo. 40, 34

voice was hearde of Moses out of the c Lev. 1, 1.

me; and the f Arke of his strength was f Psal. 1; 2, 8

continuell signe of his residence & rest

herein. His sonne Christ was represen-

ed by the t Mercie-seat, or Propitiatorie t Exo. 25, 17

covering the Ark, in whom & by whom

God is reconciled with his people, who

herefore is called the y Propitiatorie or v hilasterion

reconciliation; from that was the x voice rom. 3, 25.

f God heard speaking, euen as by x Num. 7, 89

Christ y he speaketh to the ende. The

angels were figured in the Cherubims y Heb. 1, 2,

upon the z mercie-seat, and in the cour-

lines of the tent round about, for so z Exo. 25, 18

those blessed Spirits a minister unto Christ c 26, 1, c

nd to his church the heys of his salva-

on. The multitude of beleivers were a Hebr. 1, 6,

assembled in the b twelue cakes (accord- 14.

ing to the number of the twelue tribes b Lev. 24, 5,

(Israel,) set upon the pure table before 6.

- c **Lev. 24, 7** the Lord, with <sup>e</sup>pure incense upon them, to be for a remembrance and offering by fire to the Lord in steed of them. So we
- d **1 cor. 5, 7.** Christians are <sup>d</sup> unleavened cakes, standing before the Lord in his church, and being in Christ a sweet odour unto him, who still hath his spirituall <sup>e</sup> Tabernacle with men, and dwelleth with them.
- c **Rev. 21, 3.**

## CHAPTER V.

*Holynes or Sanctitie what it is.*

- T**HE Scripture calleth that thing or person Holy, which is separated from profanenes and pollution, and is addicted or applied to divine use or service of God. Thus the Sabbath day was
- f **Exo. 35, 2.** hallowed, when God had severed it  
 & **16, 23.** from commune labour and humane employments, to be spent in heavenly exercises and meditations, whereupon it is named <sup>f</sup> *the holy Sabbath of rest to the Lord*
- g **Lev. 23, 2** the like is to be minded for all g other  
 3, 4, 21, 24, feast days appointed of God for holy  
 27, 35, 36, convocations. The firstborn of man and  
 37. beast <sup>h</sup> were sanctified to the Lord, by  
 h **Exod. 13, 2**  
 deut **15, 19.**  
 num **3, 13, 41**  
 & **8, 17, 18.**

being

being exempted from mans use; dedicated to God, and imployed in his service. Hence was it, that all strange or unclean persons were forbidden to eate, yea or to touch the holy things. And when the Israelites were sanctified ceremonially, it was k by washing their garments, absteyning from their wiues, thus preparing their bodies and minds to converse with God. And in the whole course of their life, this was their sanctification & signes thereof, to absteyn from all sinn and uncleannes, as also from communion with the sinners and uncleane: and to giue themselves to the service of God, & keeping of his lawes.

2. This is to be seene in many particulars. As, the calling and <sup>1</sup>separating of Israel fro other people, that they might be holy unto God. The shadow hereof; namely abstynence from eating uncleane meats (which figured <sup>m</sup> their refreyning from the fellowship of wicked men) for a signe and testimony of their <sup>n</sup>sanctification and holynes with the Lord. To Moloch they might not offer their children, for that was to <sup>o</sup>defile Gods

i Exo. 29, 33  
lev. 22, 3, 4,  
5, 6, 9, 10.

k Exo. 19, 14  
15, 22.

l Lev. 20, 26

m Act. 10, 12  
13, 17, 20,  
28. &c.

n Lev. 11, 44

o exod. 22

31. deut. 14,

21.

o Lev. 20, 3.

p Lev. 20, 6,  
7.

q Deu. 7, 5, 6

r ch. 14, 1, 2

f cha. 23, 13,  
14.

t Num. 15, 40

v 1 Cor. 5, 9  
10, 11.

1 Theſ. 4, 7.

x 2 Cor. 7, 1.

y 1 Theſ. 5,  
23.

z Rom. 6, 19

ctuarie, and pollute his holy name; nor  
p turne after sooth-sayers, for the same  
cause. All monuments of idolatrie they  
were to destroy, q because they were a  
holy people to the Lord their God. Idol-  
latrous rights and customes they were to  
refreyne, r for the same cause. Euen their  
bodily excrements were to be covered,  
f that their host might be holy before  
the Lord. And being thus clenſed from  
evill, they were willed to remember, &  
do all his commandements, and t so be  
holy unto their God.

3. The new testament also teacheth  
this same, whiles it opposeth sanctitie  
v unto all manner sinne and uncleannes;  
and exhorteth us to x clense our selues  
from all filthines of the flesh and spirit,  
and so growe up unto full holines in the  
fear of God: that being sanctified  
y throughout, we may by good workes  
giue all our members z iervants unto  
righteousnes in holines.

# CHAPTER VI.

57

*How holynes is giuen unto God and Christ,  
and how unto creatures.*

**H**OLYNES is ascribed unto God  
in the word, both by <sup>a</sup> Angels and  
men, in two respects; 1. Because he in  
himselfe is sanctitie and puritie it selfe;  
& it is impossible that in him should be  
any euill, sinne or uncleannes. He <sup>b</sup> is  
light, & darknes in him there is not any;  
he <sup>c</sup> delighteth not wickednes, neyther  
shall euill sojourne with him, he cannot  
so much as be tempted with euill; there-  
fore is he sequestred from this sinfull  
world, and heauen is the <sup>c</sup> habitation of  
his holynes. 2. Again, because he is the  
only author and effecter of all holines  
and sanctimonie in whomsoever; <sup>f</sup> san-  
ctifying us his people, & giving his Sab-  
bath for a <sup>g</sup> signe hereof; & <sup>h</sup> advancing  
us hereby aboue all nations which he  
hath made; this being one of his princi-  
pall blessings. He giveth holines to all  
things aboute him, to the <sup>k</sup> heauens, and  
to earthly places, where he voucheth safe  
to appeare or remayne. So that <sup>m</sup> none  
is holy

<sup>a</sup> Isa. 6, 3.

<sup>ps.</sup> 99 3, 5, 9

<sup>Rev.</sup> 4, 8.

<sup>b</sup> 1 Iohn 1, 5

<sup>c</sup> Psal. 5, 4.

<sup>d</sup> 1 Sam. 1, 13.

<sup>e</sup> Isa. 63, 15.

<sup>f</sup> Lev. 20, 8,

<sup>John</sup> 17, 17.

<sup>jude</sup> verse 1.

<sup>g</sup> Eze. 20, 12

<sup>h</sup> Dent. 26,

18, 19.

<sup>i</sup> ch. 28, 2, 9

<sup>k</sup> Psal. 20, 6

<sup>l</sup> Exod. 3, 5.

<sup>psal.</sup> 48, 1.

<sup>neh.</sup> 11, 1, 18

<sup>rev.</sup> 21, 2.

<sup>m</sup> 1 Sam. 2, 2



isa 5, 16.

o Psal. 145,  
31.

p Luke 1, 35.

q isa. 53, 9.

john 8, 46.

i Pet 2, 22.

† Heb. 7, 26

r Ephe. 5, 26

s john 17, 19

\* Luke 4, 34

act. 4, 27.

t Dan. 9, 24.

v isa. 6, 1, 3.

with john 12

41.

x colo. 2, 16.

y i Tim. 5, 21

z Mat. 25, 31

rev. 14, 10.

is holy as Iehovah; he is a <sup>n</sup> holy God sanctified in justice, & <sup>o</sup> let all flesh bless the name of his holynes for ever and ay.

2. Iesus Christ hath holines in his diuine nature, equall with the Father, and Holy Ghost: and in his manhood he was holy by p birth; in life also and conuersation he shewed all manner holynesse q without sinne or spotte. For such an high priest it † became us to haue, as is holy, harmelisse, undefiled, and separated from sinners. And he giveth r holynes and puritie to his church, for whose sake he s sanctified himself; and is therefore worthily intituled \* The Holy one of God, euen the *Holy of holies*; unto whom the Seraphim doe sing, as he sitteth on the high throne of his glorie, within his temple, v *Holy holy holy* (is) *the Lord of hosts*.

3. The Angels are spirits holy by nature, so created of God at the first, and having kept their originall, are stablished by Gods election through Christ their x head, in their holy & happie estate for ever, and therefore carie the title of Angels y elect and z holy. Yet euen these heauenly

God heavenly spirits, being compared with  
 God himselfe, the bottomlesse fountain  
 of holynes; are as <sup>a</sup> impure in his sight  
 and <sup>b</sup> hide their faces: though through  
 the grace of God, by which they are con-  
 firmed, they alwaies do <sup>c</sup> behold his face.

a job 15, 15.

b isa. 6, 2.

c Mat. 18, 10

4. Holynes in men, by nature there  
 is not any, for they are <sup>d</sup> sinners and un-  
 cleane from the wombe; <sup>e</sup> children of  
 wrath, and rather to be reputed <sup>f</sup> beasts  
 then men: having lost the holines where  
 in God at first created them; as <sup>g</sup> before  
 is shewed. But holynes is restored again  
 to men by the Lord; as it is written, <sup>h</sup> *I*  
*the Lord sanctifie you*: and againe, <sup>i</sup> *Now*  
*the God of peace sanctifie you throughout*:  
 wherefore he calleth himself, <sup>k</sup> the Lord  
 our Holy one.

d psal. 51, 5.

e isa 64, 6.

f Eph. 2, 3.

g Job 11, 12.

h Gen. 1, 26.

i 1 Cor. 1, 2.

j Ch. 2, 12.

k 1 Cor. 1, 2.

l Lev. 22, 32

m 1 Thes. 5,

n 23.

o Isa. 43, 15

5. This our sanctification, is ascribed  
 unto the Father; according to the prayer  
 of Christ, <sup>l</sup> *Sanctifie them with thy truth*:  
 and in the Epistle of <sup>m</sup> Iude, *to them that*  
*are called and sanctified of God the father*.  
 It is ascribed to the Sonne, <sup>n</sup> who loved  
 the church, and gaue himselfe for it, *that*  
*he might sanctifie it*, and of God is made  
 unto us wisdom and justice and <sup>o</sup> *sancti-*  
*fication*

l Ioh. 17, 17

m Iude v, 1.

n Ephes. 5,

o 25, 26.

o 1 Cor. 1, 30

p *1 Cor. 6, 11.*

fication & redemption; Also to the Holy Ghost, as it is written, p ye are washed, ye are sanctified, ye are justified in the name of the Lord Iesus, and by *the spirit of our God.*

q *Heb. 10, 10*f *Rev. 1, 5.*t *Colos. 1, 20*  
22.v *Mat. 3, 11.*x *Rom. 6, 3,*

4, 5.

y *verse 6.*z *verse 19.*a *verse 23.*

6. Our sanctification in Christ is two waies; First by imputation of that which himselfe wrought for us, when by the will of Cod we were q *sanctified* by the offering of his body once; & thus are we f washed from our sinnes in his blood, & God reconciled us to himself, in the body of his flesh through death, to make us t *Holy* and unblameable, and without fault in his sight. Secondly, it is by his own gracious work in us, v baptising us with the holy spirit into his x death, buriall and resurrection; that our y old man being crucified with him, the bodie of sinne might be destroyed, & henceforth we should not serue sinne, but z giue our members seryants unto righteousness in holynes: and so a being freed from sinne, and made servants unto God, may haue our fruit in *holynes*, and the end everlasting life. Both which waies of our sanctification, were shadowed out unto Israel

by

y blood and by oyle.

7. For when the body of that church was purged once a yeare; the <sup>b</sup> blood of <sup>b</sup> Lev. 16, 15 the sinne offering was sprinkled in the inmost holy place of the Sanctuary, and upon <sup>c</sup> the altar without, to <sup>d</sup> cleanse and <sup>c</sup> verse 18. sanctify them from the sinne & uncleanness of the sonnes of Israel. When the priests were consecrate the <sup>e</sup> blood of <sup>e</sup> Exo. 29, 20 their sacrifice was put upon their right <sup>21. lev</sup> 8, 23 ears, thumbs, and toes; and sprinckled <sup>24, 30.</sup> upon their bodies and garments, that so they might be sanctified: euen as before at the making of the covenant, the people had ben sprinckled with blood. The <sup>f</sup> Exo. 24, 8. holy Ghost thereby signifying, how <sup>g</sup> Heb. 9, 13, the blood of Christ much more, our consciences should be purged; and therefore saith it, the <sup>h</sup> blood of the testament where- <sup>h</sup> Heb. 10, 29 with we are sanctified.

8. The precious oynting oyle, <sup>i</sup> made <sup>i</sup> exod. 30, 23, of principall spices, & called <sup>k</sup> holie, did <sup>Exo.</sup> <sup>k</sup> verse 32. hallow and sanctifie the <sup>l</sup> Tabernacle & <sup>l</sup> exod. 40, 9. all therein, the <sup>m</sup> brazen altar and all his <sup>m</sup> verse 10. instruments; the <sup>n</sup> Laver and his foot; the <sup>n</sup> verse 11. priests and their garments, on whom it <sup>o</sup> ver. 13, 15 was <sup>p</sup> Lev. 8, 30. sprinckled, together with the <sup>exod. 29, 21.</sup> blood

blood of their consecration, for their  
 q Iſa. 61, 1. sanctification; and figured out the graces  
 r I Iohn 2, 20 of the Spirit, & r oyntment that we haue  
 2 cor. 1, 21. from him that is holy; that Christ and  
 f Rom. 8, 9, his spirit being in us the body may be  
 10. dead because of sinne, and the Spirit life  
 t I Iohn 2, 27 for righteousnes sake; whiles the anoynt-  
 v Song. 1, 12. ing that we haue received dwelleth in us,  
 & Christ as a v bundle of myrth lodgeth  
 betweene our breasts. Thus are we made  
 an acceptable sacrifice unto God, x be-  
 x Rom. 15, 16 ing sanctified by the holy Ghost.

9. The outward meanes which God  
 useth, for our sanctification, is his trueth  
 y Ioh. 17, 17 or word, as it is written, y Sanctifie them  
 With thy trueth, thy Word is trueth. By this  
 word z fayth is wrought in us, which  
 z Rom. 10, 17 fayth a purifieth the heart, b sanctifieth  
 a Act. 15, 9. the beleeuers, and causeth them to c san-  
 b cha. 26, 18 ctifie the Lord, ( as d unbeliefe maketh  
 c Iſa 8, 13. men that they sanctifie him not) & ther-  
 d Num. 20, fore is worthily called, the e most holy  
 12. faith. The f seales of the covenant, doe  
 e Iude v. 20 also confirme and helpe forward our  
 f Ephe. 5, 26. fayth and sanctification; yea euen the  
 aſt. 22, 16. chastisements of God upon us haue this  
 mat. 26, 28. use and end, g that we might be partakers  
 g Heb. 12, 10 of

of his holines. And we by prayer obteyne  
 at Gods hand, as other blessings, so this  
 sanctification both of our selues & of  
 all his creatures to our use. Finally, this  
 grace is conueighed i both into our bo-  
 dies and into our spirits, euen into the  
 whole man k throughout; so great is  
 the Holy-one of Israel in the midds  
 of us.

h 2 Chron. 30

17--20.

1 Tim 4, 5.

1 Rom. 12, 1.

1 Pet 1, 2.

1 Cor 7, 34.

k 1 Thes. 5,

23.

1 Isa. 12, 6.

## CHAPTER VII.

*How the Word of God was communicated  
 with Adam and his children, and of  
 the Saints interest in the same.*

FOR AS MUCH as the word of God  
 is the <sup>m</sup> truth, whereby we our selues  
 are sanctified, and all <sup>n</sup> his creatures un-  
 to our use; euen the <sup>o</sup> immortall seed by  
 which we are begotten and borne anew  
 of Gods owne will, that we should be as  
 the first fruiis of his creatures; and the  
 sincere p milke without guile, whereby  
 we are q nourished and grow in faith: let  
 us take a view of this treasure & tree of  
 life, which is better to the Saints then  
 thou-

m Iohn 17,

17.

n 1 Tim. 4, 5

o 1 Pet. 1, 23,

25. 1 am. 1,

18.

p 1 Pet. 2, 2.

q 1 Tim. 4, 6



r Ps. 119, 72 r thousands of gold and silver, f sweeter  
 f Psal. 19, 10. also then honey or the honey combe,  
 t Pro. 16, 24 euen sweetnes to the soule t and health  
 v Job. 8, 51. v shall never see death.

2. Three wayes there are whereby  
 God maketh himselfe knowne unto  
 men: The first is by his works; for the  
 x Rom. 1, 20. x invisible things of him, that is, his e-  
 ternall power and Godhead, are seene by  
 the creation of the world; the heauens  
 y Psal. 19, 1. y declare his glorie, and the firmament  
 sheweth the work of his hands; the beasts  
 z Job 12, 7, 8 if they be asked z will teach man, & the  
 fowles of the heauen will tell him, the  
 earth will shew him, and the fishes of the  
 sea will declare unto him; for how ma-  
 a Psal. 104, nifould are the works of God; and a in  
 24. wisdome hath he made them all.

3. But because the world by wise-  
 b I Cor. 1, 21 dome knew not God in this wisdome of  
 God, ( though it be ynough to make all  
 men c without excuse: ) it pleased God  
 c Rom. 1, 20 of his grace to giue us his word, as a se-  
 cond and more excellent means of  
 d Psal. 113, 2 knowledge, by which Word he d hath  
 magnified his name aboue all; for it is  
 able

able to make man e wife unto salvation; e 2 Tim. 5, 15  
 and he that is of God, f heareth that his f Iohn 8, 47.  
 word, and if any man loue him he will and 14, 23.  
 keepe the same, and the Lord will loue  
 him againe & dwell with him: but they  
 that refuse and put it away, do g judge g Act. 13, 46  
 themselues unworthy of everlasting life,  
 and that Word shall h judge them in the h Ioh. 12, 48  
 last day; and for despising of it, i they i Pro. 13, 13.  
 shall be destroyed.

4. Yet is not the outward ministerie  
 of the word sufficient, unlessse we be al-  
 so taught of k God himselfe; who there- k Iohn. 6, 45  
 fore voucheth safe to giue us a third  
 help, euen his owne l good spirit to in- l Neh. 9, 20.  
 struct us, without which no man m can  
 say, that Iesus is the Lord. By this his m 1 Cor. 12,  
 spirit God n revealeth unto us the deepe n 1 Cor. 2,  
 mysteries of his Gospel, this Anoynting 10, 12.  
 teacheth us all things; and that worthy o Ioh. 2, 27  
 thing which is committed to us, we keep  
 through the Holy Ghost, that dwell- p 2 Tim. 1,  
 eth in us. Of whom, and our commu- 14.  
 nion with him, more is to be spoken in  
 due place.

5. The Word of God, (whereof here  
 we intreat, ) was giuen to Adam euen in

E

his

- q *Gen. 2, 16.* his q upright state ; to be a law for him  
to leade his life in paradise. It was again  
r *Gen. 3, 15,* revealed unto him r after his fall ; to re-  
16, 17. store him grace and life, which he had  
lost. And not for himself alone received  
he this light ; but for all his children, that  
were fallen with him into darknes and  
the shadow of death : wherefore he im-  
f *Gen. 4.* parted it to them, as by i the sacrifices of  
Cain and Abel, doeth appeare. Yea God  
i *verse 6, 7.* himselfe r spake unto Cain, (though he  
was wicked and without faith) and gave  
him warning of his evill way. Likewise  
v *Gen. 9, 1, 8* in the new world, the v covenant of God  
9, 11. &c. was by his Word renewed with all  
Noahs household, wherein were Cham  
x *Mat. 13, 3,* and Canaan, the vessels of destruction.  
4, 5. &c. Christ also, the x sower of that precious  
seed, let some fall on the high way, some  
on stony ground, and some among  
thornes ; from which places no fruit did  
y *Marke 16,* grow. And his disciples were sent, y to  
15. preach the gospell to every creature, to  
all nations under heauen. By which ap-  
peareth the bountie of God, that offered  
the Word of life unto all, euen as he cau-  
seth his Sun to shine upon just & unjust

we are taught, that the Word of God  
may not be forbidden to be preached  
unto any people, be they never so pro-  
fane or heathenish.

6. But all people to whom <sup>a</sup> the <sup>a</sup> *As. 5, 20*  
words of this life were spoken, received  
not life by them; for the word profit-  
eth not, <sup>a</sup> if it be not mixed with beleefe <sup>a</sup> *Heb. 4, 2.*  
in them that heare it. And the <sup>b</sup> God of <sup>b</sup> *2 Cor. 4, 4*  
this world hath blinded the eyes of ma-  
ny unbelievers, that the light of the glo-  
rious gospel of Christ, which is the  
image of God, should not shine unto  
them, therefore they <sup>c</sup> stumble at the <sup>c</sup> *1 Pet. 2, 8.*  
word, being unperswaded; to the which  
being they were euen ordeyned; and the  
ambassadors of Christ, (to whom he  
hath <sup>d</sup> committed the word of reconci- <sup>d</sup> *2 Cor. 5, 19*  
ation;) are unto such, the favour <sup>e</sup> of <sup>e</sup> *2 Cor. 2, 16*  
death unto death. They <sup>f</sup> hate the light <sup>f</sup> *John 3, 20.*  
because they doe evill, & will not come  
to it, least their deedes should be re-  
proved; for wickednes is <sup>g</sup> sweete in <sup>g</sup> *Iob 20, 12*  
their mouth, they hide it under their <sup>h</sup> *Iob 24, 13*  
tongue, they favour it, and will not for-  
sake it; therefore <sup>h</sup> abhorre they the <sup>h</sup> *Iob 24, 13*  
light, and know not the waies thereof, <sup>i</sup> *17.*

i Psal. 119.  
155.

the morning is unto them euen as the shadowe of death : so salvation is farre from them , i for that they seeke not the statutes of the Lord.

7. Againe, because the word of God is contrarie to humane reason , and k 1 cor. 1, 20. condemneth for k foolishnes the wisdom of this world , & calleth men out of themselues, making all the l glorie & grace of the flesh to fade , as the flower of grasse ; and leading us to Christ alone, and him crucified : therefore is the preaching of the crosse, to them that perish, m foolishnes; they n despise all wisdomes counsell & correction , & seek after o another wisdom, and prudence of the flesh, which is enmitie against God, and cannot be subject to his law; and he p Prov. 7, 22 they follow p as an oxe that goeth to the slaughter, and as a foole to the stocks for q verse 27. correction , though her q house is the way unto the graue, which goeth down to the chambers of death, & her r ghettos are in the depth of hell.

8. And forasmuch as many afflictions doe accompany the word of Christ, patience, that on them which receiue it

the Sun of tribulation or persecution : *Mat. 13, 6,*  
 often ariseth, and for it they are hated, *21.*  
 imprisoned & exiled or killed; so that a *v2 Tim. 2, 9.*  
 man must forsake himselfe, and ytake up *x Rev. 1, 9.*  
 his crosse and follow Christ: therefore *6. 9.*  
 so many men are offended & ashamed of *y Mark. 8, 34*  
 the testimonie of our Lord, and will *z 2 Tim. 1, 8.*  
 not be partakers of the tribulations of *luke 9, 26.*  
 the gospel; but choose a iniquitie rather *a iob 36, 21.*  
 then affliction, & count it pleasure to  
 be deliciously for a season, till ease *b doe*  
 pay the foolish, and the prosperity of the  
 idols destroy them.

9. For when they thus contemne the  
 word; God withdraweth from them  
 his fauour and foode of their soules,  
 sending a famine in the land, that their  
 virgins and young men perish for *c Amos 8, 11*  
 thirst; and having caused the sunne to go *13.*  
 downe at noone, and darkned the earth,  
 letteth them walk in their own igno-  
 rance unto perdition. So Cain for his  
 ueltrie and contempt, being banished  
 from the presence of God; we finde not  
 the benefite of Gods oracles to be after  
 such safed him or his, as was *e Gen. 5, 22*  
 unto *29. 6, 13*  
 his posteritie. The like is to be minded *14, 6c.*



in the children of Cham, Ismael, Esau &c. Who after they were removed from Gods church, were also deprived of his word & doctrine, which he continued and increased unto the people that of his grace he called and kept himselfe as his owne.

10. For the light of the Gospel, and day of Christ was revealed unto <sup>f</sup>Abraham, <sup>f</sup>Isaak and <sup>f</sup>Iaakob; and to the Israelites their posteritie did God giue <sup>f</sup>his law by <sup>g</sup>Moses, and continued the preaching & opening of the same by other Prophets & ministers; whereas the heathens had not this help, but lay in darknes, hearkning unto witches, soothsayers, forcerers, necromancers & other like abominable instruments of Satan, which turned to their eternall confusion: when as for Israel the Lord their God suffered them not but <sup>i</sup> out of heaven he made them hear his voyce to instruct them, and upon earth he shewed them his great fire, and they heard his voice out of the midst of the fire, they had ordinances and laws most righteous, to keepe and to doe <sup>k</sup>ver. 6, 7, 8. which was their praise, for <sup>k</sup>wildom

under

understanding in the sight and mouthes  
 of all peoples. Wherefore David pro-  
 vokes them againe to prayse the Lord,  
 who had shewed his Word unto Iaa-  
 kob, his statutes and his judgements unto  
 Israel, and had not dealt so with any na-  
 tion. Paul likewise magnifieth his peo-  
 ple greatly, because <sup>m</sup> to them were com-  
 mitted the oracles of God; to them were  
 the covenants & the giving of the law, <sup>n</sup>  
 the service, and the promises. And this  
 grace was so peculiar to Gods people,  
 that the Law is called by the Holie ghost  
*o the inheritance of the congregation of Iaa-*  
*kob*, as being their proper right, giuen  
 them of God, as any other possession  
 which they injoyed: the Saints againe  
 taking his testimonies as <sup>p</sup> an heritage  
 for ever, for they were the joye of their  
 hearts.

<sup>1</sup> Psal. 147,  
19, 20.

<sup>m</sup> Rom. 3, 2.

<sup>n</sup> Rom. 9, 4.

<sup>o</sup> Den. 33, 4.

<sup>p</sup> Psal. 119;  
111.

11. The drift and scope of all Gods  
 oracles was to call and leade men unto  
 Christ, and by him to the kingdome of  
 heauen, where we might glorifie God in  
 our salvation and life eternall. Our Fa-  
 thers from Adam to Moses, were quic-  
 kened & comforted with this promise.

And though Moses gaue us a law, which  
 q 2 cor. 3, 7, was the ministerie of a death & condem-  
 9. nation, by reason of sinne that dwelleth  
 in us: yet euen he wrote also of Christ,  
 r Ioh. 5, 46. and foreshewed his crucifying and suf-  
 f Iohn 3, 14. frings for our finnes, in the s serpent, sa-  
 heb. 9, 7, 8, 9 crifices, and manifold services; yea the  
 11, 12, &c. Law it selfe was t our schoolmaister to  
 t Gal. 3, 24. bring us to Christ, that we might be made  
 righteous by fayth in him, in respect of  
 v verse 17. whom the v covenant was many yeeres a-  
 fore confirmed of God, and could not  
 by the Law that came after be disanul-  
 led.

12. The hope of salvation for all  
 x Gen. 3, 15. mankinde, was in the \* promised seede:  
 & as God by his word taught men more  
 particularly frō whose loynes he should  
 spring; so were they to expect him, if  
 they would haue life, and keep commu-  
 nion with such as should be his Fathers  
 after the flesh. When the woman Evals  
 sonnes were multiplied, and many of  
 them proved wicked; the hope of the  
 y Gen. 4, 25 saving seede, was restrayned unto y Seth,  
 set in place of Abel, whom the Serpents  
 seede had murthered. Then were all to  
 looke

looke for the Saviour from him; and if  
 they sought him in Cains posteritie, they  
 perished for ever. Among Noahs chil-  
 dren, Sem <sup>z</sup> had the prerogative, and in- <sup>z Gen. 9, 26.</sup>  
 to his tents must Iapheth (though his el- <sup>27.</sup>  
 der brother) come for to dwell, and par-  
 take of his blessings, and Chams house  
 was condemned to bondage. After that  
 vnto Abraham was the <sup>a</sup> Gospel prea- <sup>a Gal. 3, 8.</sup>  
 ched, that in him all nations should be  
 blessed; and to his seed <sup>b</sup> Christ, were <sup>b verse 16.</sup>  
 the promises made: then who so beleev-  
 ed (after knowledge of this promise)  
 in a Saviour, to come of any other man;  
 set up an idoll in his heart in sted of  
 Christ. Among Abrahams offspring, Iu-  
 dah was chosen governour, and of him <sup>c</sup> <sup>c viz. Christ.</sup>  
 should <sup>c</sup> *Shiloh* come, therefore his fa- <sup>Gen. 49, 10.</sup>  
 there sonnes were to <sup>d</sup> bow downe unto <sup>d verse 8.</sup>  
 him, because of him <sup>e</sup> should be the  
 Prince. Of the tribe of Iuda, David <sup>f</sup> was <sup>e 1 chro. 5, 2.</sup>  
 named, to be the Father of Christ, ac- <sup>f Psal. 132, 11</sup>  
 cording to the flesh; then were all to be- <sup>act. 2, 30.</sup>  
 leue in Davids sonne, for redemption <sup>rom. 1, 3.</sup>  
 from sinne, and life eternall. In fulnes  
 of time the Messiah Iesus came, and was  
 born <sup>g</sup> of Marie the virgin, according to <sup>g Luke 2.</sup>

the promises : unto him now were all people to repaire; and so they did, both Jewes and Gentils, so many as were ordeyned unto life. And if Adam, Noah, Abraham & the other fathers, had now been on earth, they must haue embraced this man for their Saviour, and not haue sought nor wayted for any other. Therefore the Jewes that rejected him, died in their sinnes,<sup>h</sup> because they beleewed not that he was *Hee*, and the word of God they had not abiding in them, <sup>i</sup> because whom he had sent, him they beleewed not : but many of the Gentils trusted in him, after that <sup>k</sup> they heard the word of trueth, euen the gospell of their salvation; and by faith became the <sup>l</sup> sonnes of Abraham, and heyres by promise.

<sup>h</sup> *Ioh. 8, 24.*  
<sup>i</sup> *Iohn 5, 38.*  
<sup>k</sup> *Ephes. 1, 13.*  
<sup>l</sup> *Luk. 19, 9.*  
*Gal. 3, 28,*  
 29.

13. And alwaies before, if any of them Heathens, hearing of Gods great name, would repaire unto his people, they there might freely enjoy this heavenly blessing, to heare the law and promises <sup>m</sup> read and taught; and being united with them in faith, had <sup>n</sup> one law for sacrifice and all other services. Yea many such strangers were in Israel, in the dayes

<sup>m</sup> *Deut. 31,*  
 12.  
<sup>n</sup> *Exod. 12,*  
 48, 49.

of Moses, o that went with them out of Egypt; and afterwards dayly their number increased, that in Salomons time they were counted, and found p an hundred fiftie three thousand and six hundred persons. Sometimes also the Lord sent his word in some measure, home to their owne countries, as by q Ionah to the Ninevites; though this was more rare, till the Apostles dayes, and then the partition wall being broken downe, God imparted again the glad tidings of his salvation to all peoples, though the Iewes could not endure it.

o Exo. 12, 38  
Num. 11, 4.

p 2 Chron. 2,  
17.

q Ionah 1,  
2.

r 1 Thes. 2,  
16.

14. For Christ though he restreyned this grace a while, saying to his disciples, *Goe not into the Way of the Gentils, & into the cities of the Samaritans enter ye not:* yet when he was risen from the dead, he sayd they should be his witnesses both t in Iudea and Samaria, & to the utmost of the earth. And as he had willed them, where his word should be refused to v shake off the dust of their feete against them, and depart thence: so the Apostles x did, and travayled from place to place, till the people to y whom God had not been spoken

f Mat. 10, 5.

t Act. 1, 8.

v Luke 10, 10  
11.

x Act. 13, 51  
& 18, 6.

y Rom. 15,  
21.



spoken of did see; and they that had not heard, did understand.

15. When thus there was one sheepfold made both of Iewes & Gentils, & their eyes were opened to see <sup>z</sup> the wonders of Gods law, and the glorious myserie of mans redemptiō revealed & published among al nations <sup>a</sup>by the scriptures of the prophets: they whose harts God opened, received the word <sup>b</sup> with all readines, & <sup>b</sup>aserched the scriptures dayly, taking heed to that most <sup>c</sup>sure word of the prophets as to a light shining in a darke place till the day dawned, and the day starre arose in their harts. And though for that word they found tribulation, as others before them, for whom Christ complayned to his father saying, *d I haue giuen them thy Word, and the world hath hated them:* yet received they that worde in much affliction, with joy of the holy Ghost; accepting it not as the word of men <sup>f</sup> but of God, and holding it forth as the <sup>g</sup> word of life, which being graffed in them <sup>h</sup> was able to saue their soules.

16. For such is the grace and vertue of Gods word, that it <sup>i</sup> turneth the soule, rejoyceth

<sup>z</sup> *Psal.* 119,  
18.

<sup>a</sup> *Rom.* 16,  
25, 26.

<sup>b</sup> *Aff.* 17, 10

<sup>c</sup> *2Pet.* 1, 19

<sup>d</sup> *Ioh.* 17, 14

<sup>e</sup> *1Thef.* 1, 6

<sup>f</sup> *1Thef.* 2, 13.

<sup>g</sup> *phil.* 2, 16.

<sup>h</sup> *Iam.* 1, 21

<sup>i</sup> *psa.* 19, 7, 8

rejoyceth the hart, giveth light to the eyes, wisedome to the simple; worketh k faith in Cod, l quickeneth them that heare it; m comforteth the Saints in their troubles, and strengthneth them in their tentations, being the n sword of the Spirit, by help whereof they vanquish their enemies and o Satan himself, and their own corruptions, and are p freed thereby from the servitude of sinne. It is a soveraign preservative from all evils that might befall us; for as Salomon sayth, q it leadeth us when we walke, it watcheth for us when we sleepe; and when we wake, it talketh with us. Also it is r liuely and mightie in operation, sharper then any two edged sword, entering through even to the dividing asunder of the soule and the spirit, of the joints and marow, and is a discerner of the thoughts and intents of the heart; & Christ hath s sanctified and clenfed his church by the washing of water through this word, as also himselfe sayd to his disciples, t *Now are ye cleane through the word which I have spoken to you.*

17. And unto this church hath he specially

k Rom. 10, 17

l 1 John 5, 25.

m Psal. 119,

50, 92.

n Ephe. 6, 17

o Rev. 12, 11

p 1 John 8, 31,

32, 34.

q Pro. 6, 22.

r Heb. 4, 12.

s Ephe. 5, 26

t 1 John 15, 3.

cially commended & committed those  
 heavenly oracles, binding up the testi-  
 monie and sealing up the law among his  
 disciples, directing <sup>x</sup> his words and wri-  
 tings unto them, and promising, that his  
 spirit which is upon them, <sup>y</sup> & his words  
 which he hath put in their mouth, shall  
 not depart out of their mouth, nor out  
 of the mouth of their seed, nor their  
 seeds seede for ever. Who againe rejoyce  
 for this word, <sup>z</sup> as if they had founde a  
 greate spoile, and their lips <sup>a</sup> doe utter  
 praise, when he hath taught them his sta-  
 tutes. And having all and every of them  
 a commune right in this treasure, they  
 use it for the good of their owne soules,  
 and one of another, teaching, exhorting,  
 admonishing, reproving and comfort-  
 ing <sup>b</sup> one an other; which that they may  
 the better doe, they are willed the word  
 of Christ should <sup>c</sup> dwell in them plen-  
 teously, that if any man speake, <sup>d</sup> it may  
 be as the words of God.

<sup>v</sup> Isa 8, 16.

<sup>x</sup> Rev. 2, 1;

7. &c.

<sup>y</sup> Isa 59, 21.

<sup>z</sup> Psal. 119,

162.

<sup>a</sup> verse 171.

<sup>b</sup> Heb. 10, 24

<sup>x</sup> thes. 4, 18.

and 5, 11.

<sup>c</sup> colos. 3, 16.

<sup>d</sup> 1 Pet. 4, 11.

Heare my law, o my people; incline your eares unto  
 the words of my mouth. Psal. 78, 1.

The secret things belong to the Lord our God; but  
 the things revealed belong unto us, and to our  
 children for ever, that we may do all the words  
 of this Law. Deut. 29, 29.

*How God by his word hath alwaies called & separated a people, from communion with Devils & wicked men; to the fellowship of his grace, by fayth in Christ.*

**W**HEN our<sup>e</sup> first parents had revolted from God, forsaken his word the ground of their fayth & obedience, & embraced the<sup>f</sup> contrarie word of the Serpent; whereby they were brought unto sinne, and by sinne being finished, unto death: they were estranged from God, gaffraid of his face & voice, ashamed of themselues; and sought to shroude them among the trees, to hide their shame with figleaves, and to excuse their sinne, by translating the fault unto others, the<sup>h</sup> man to the woman, giuen him of God; the woman to the serpent; but shewed no repentance, neither asked mercy for their misdeeds, though they were summoned to the judgement of God. Wherefore, had not his grace prevented them, they had proceeded on to all manner impietic, as did and doe the Devils,

<sup>e</sup> Gen. 3.

<sup>f</sup> verse 5.

<sup>g</sup> verse 8.

<sup>h</sup> verse 12.

<sup>i</sup> verse 13.

Divils, (whom God hath left in their wretchednes;) in whose slavish subjection they and wee, all their children had continued captiues; unto eternall damnation.

2. But God immediately manifested his purpose, according to his election of grace, by giving to men that were dead in sinne, the word of life, whereby they were revived; by which word he called them from Satans service to his owne againe, by fayth in Christ, who should in time become the womans seede, & crush that Serpents head for his chosens sake. He also brake that cursed amitie betweene men and divils, and said that <sup>k</sup> he would put enmity betweene them; and not that onely, but between the Serpents seede (that is, the wicked men and reprobates, who are named the sonnes <sup>l</sup> of Belial and of the Divil;) & the womans seede, that is Christ and his church, euen all men & women, that should embrace the faith of the woman, now named <sup>m</sup> *Evah*, that is, *Living*, and the <sup>m</sup> mother of all that liue.

3. And Adam which had shewed that singular

singular faith in Gods promise, by naming her <sup>n</sup>Life, whom of late he accused to be the instrument of his death: informed his children in this grace of God; who together with their parents <sup>n</sup>Adam upon the promise of God called his wife Evah, that is Life.

professed one commune faith and obedience, which also they testified by their service & sacrifices offered to the Lord. o Gen. 4, 3, 4

Thus he & his house were freed from Satans bondage by the word of truth, the Gospel which was taught them, and were made p Saints by calling. p 1 Cor. 1, 2.

4. But Cain, who was the first seed of the serpent, & therefore sayd in scripture to be of that q Wicked-one, being q 1 John 3, 10 an hypocrite, and without r faith, for 11, 12. which cause his s works also were evil: r Heb. 11, 4.

though he were among the Saints, yet s 1 John 3, 12 was he not t of them, and therefore continued not with them. t 1 Joh. 2, 19

Yea though he were v warned of God, he would not be v Gen. 4, 6. amended; but shewed the malice and en- 7.

mitie of his father the Divill, by x killing his righteous brother. Neyther then x verse 8.

relented he, but added y obstinacie y verse 9.

to his bloody act: wherefore he was cursed of God, & fell into z desperation, z verse 13, 14



and condemnation of the Divill.

5. The peace and communion of the  
 Saints, being by that caytiff thus distur-  
 bed and broken; and the deadly warre  
 with the womans seed, by that trump of  
 Satan thus proclaimed: God for the good  
 and preservation of his Church, cast out  
 this sinner from his <sup>a</sup> presence on earth,  
 as he had done the Angels which sin-  
 ned, from the same in heaven, ) and he  
 being separated from the fellowship of  
 the faythfull, dwelt a runnagate in a  
 land of that <sup>b</sup> name, and another seed  
 was <sup>c</sup> given to Eve in stead of just Abel  
 deceased. And so the Church of Christ  
 was propagated, governed by ten faith-  
 full <sup>d</sup> Patriarchs successively; distinguisht  
 from the seven <sup>e</sup> generations of Cana-  
 anites as in place and estate, so in name; the one  
 sort called the children of <sup>f</sup> God, the o-  
 ther of men. And whereas the Cana-  
 nites increased, as well in wickednes as in  
 multitude the Lord to keepe his people  
 from mixture with them, gaue warning  
 by <sup>g</sup> Henoah the seventh from Adam  
 who prophesied the destruction of them  
 & all ungodly persons, for their wicked  
 deeds.

a Gen. 4, 14,  
 15, 16.

b A runnagate  
 is in Hebrew  
 called Nad,  
 gen. 4, 12. &  
 Cain was dri-  
 ven into the  
 land of Nod;  
 v. 16, which  
 took the name  
 of him & his  
 wofull state  
 therein.

c Gen. 4, 25.

d Gen. 5.

e Gen. 4, 17,  
 &c.

f Gen. 6, 1, 2.

g Gen. 5, 22.

Jude ver. 14,

15.

deeds and cruell speakings; when God should come to giue judgment, with ten thousands of his Saints.

6. But neyther his word whereby he admonished his deople, nor yet his spirit which <sup>h</sup> stroue in them; could re- <sup>h Gen. 6, 3.</sup> streyn them from being commingled with the profane, and Serpents seed: for they coupled themselues in mariage <sup>i verse 2.</sup> with their fayr woman, whereby there sprong a tyrannous race of <sup>k Verse 4, 13</sup> Giants, by whom the earth was filled with crueltie. That God seeing how his children were degenerate & become also <sup>l verse 3.</sup> flesh, & that <sup>m verse 5.</sup> the wickednes of man was wexen great, <sup>n verse 6.</sup> he repented that he had made man in the earth, and was sory in his heart: yet warned them againe by <sup>o Gen. 6, 13, 14. 2 pet. 2, 5</sup> Noah, a preacher of righteousnes, & by the building of the ark 120 yeeres: which patience they contemning, God brought the flood upon the world of the ungodly, and destroyed them, onely Noah and his house were reserved, finding grace in the eyes of the Lord.

7. Yet euen in that litle family of eight soules, so wondrously saved in the

p 1 Pet. 3, 20 water as p by a Baptisme; the Serpent  
 21. had his seede still, which in procelle of  
 time was discovered, in the person of  
 Cham and his posteritie, and by the Pa-  
 q Gen. 9, 22 triarch q Noah was accursed. Which wic-  
 24, 25. ked broode to gette themselues a name,  
 went aboute to builde a tower up to  
 r Gen. 11, 2. heauen, in r the land of *Shinar*, the place  
 &c. and habitation of *swickednes*; where  
 f Zach. 5, 8, God confounded their lips, scattred  
 18. them from thence, stayed their proud  
 building, and *Babel* or *Confusion* is their  
 monument to this day. And when not  
 onely Chams cursed progeny, but also  
 i Gen. 11, 27 the seed of blessed Sem, euen t Terah the  
 father of Abram, & Nachor fell to ido-  
 v Josh. 24, 2. latrye, and v they served other Gods; or  
 rather indeede, Divils, as the x scripture  
 x Lev. 17, 7 also nameth them; then God called  
 dent. 32, 17, y Abram from his countrie, kinred and  
 1 Cor. 10, 20. y Gen. 12, fathers house, to go into the land which  
 y Gen. 12, he would shew him; unto which calling  
 1. Act. 7, 3. he z by fayth obeyed, and departed, not  
 z Heb. 11, 8. knowing whither he went.

8. The Lord who was the caller and  
 a redeemer of Abram, gaue him two  
 a Isa 29, 22 gracious promises to confirme his sayth

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as 1. That he should <sup>b</sup> inherit the land <sup>b</sup> Gen. 15, 7  
of Canaan to which he brought him:  
2. & That he should haue heyres of his  
owne seed, <sup>c</sup> to inherit it after him, euen <sup>c</sup> Gen. 12, 2.  
a great nation, and one seede specially,  
(which was <sup>d</sup> Christ) in whom all fami- <sup>d</sup> gal. 3, 16.  
lies of the earth should be blessed. With <sup>gen. 12, 3.</sup>  
these promises, and blessing & renoume <sup>act. 3. 25.</sup>  
adjoynd to them, the Lord perswaded  
him to forsake his idolatrous countrie  
and communion with idols, & <sup>e</sup> to walk <sup>e</sup> gen. 17, 8.  
before him, who was God the Alsuffi-  
cient, and to be upright; and gaue him  
the covenant of Circumcision, the <sup>f</sup> scale <sup>f</sup> Rom. 4, 11  
of the righteousness of the fayth which  
he had; he gaue him also <sup>g</sup> two sonnes, <sup>g</sup> gal. 4, 22,  
Ismael of Hagar a servant, born after the <sup>23. & c.</sup>  
flesh; and Isaak of Sarah a free woman,  
borne by promise.

9. But he that was borne after the  
flesh, fell to profanenes, became a <sup>h</sup> moc- <sup>h</sup> gen. 21, 9.  
ker and <sup>i</sup> persecutor of the true and pro- <sup>i</sup> gal. 4, 29.  
mised seede: wherefore he was cast out  
of the church, the house of Abraham;  
and lost the honor of being reputed his  
<sup>k</sup> seede, or heyre with Isaak the free- <sup>k</sup> Rom. 9, 7,  
borne, and child of promise. <sup>8.</sup>

10. Againe, unto Isaak were borne

1 Gen. 25. 1 Esau and Iaakob ; but God m loved Ia-  
 m Rom. 9, 13 kob, and hated Esau ; and he also dege-  
 n Heb. 12, 16 nerated and became profane ; n sold his  
 o Gen. 27. birthright, and o lost his blessing, and  
 p ch. 28, 1-4 was p separated from his brother Iaa-  
 & 36, 6. kob, unto whom alone the blessing of  
 josh. 24, 4. Abraham was derived.

11. Iaakob (whose name was Israel)

q Gen. 35, 1. being willed of God to build him q an  
 altar at Bethel before he would doe it,  
 had a care to purge his houshold of the  
 false Gods wherewith they were defiled,  
 r verse 2. r who giving him both their Idols, and  
 s verse 4. idolatrous jewels he s hid them under an  
 oke at Sichem, for he knew that the  
 worship of God, and of Idols could not  
 stand together. Afterwards he went with  
 his familie by the t word of the Lord  
 r Gen. 46, 2, from Canaan into Egypt, and was a so-  
 3, & 6. journeyer in the e land of Cham : where  
 e Psa. 105, 23 God f multiplied his church exceeding-  
 f Exod. 1, 7. ly, as he had promised to Abraham his  
 friend. There when the Israelites forgate  
 the Lord their God, and defiled them-  
 g Eze. 20, 7. selues with the Idols of Egypt: g he re-  
 called them by his word from those  
 abomina-

abominations, and <sup>h</sup> had almost destroy- <sup>h</sup> Ezek. 20,  
ed them for their disobedience. But re- 8,9.

specting his owne name and glory, he  
ceased not to visit them, first by his <sup>i</sup> pu- <sup>i</sup> Exod. 1, 13.  
nishments, then by his <sup>k</sup> promises & mi- <sup>14. & 2, 23</sup>  
racles; till he had wonne them againe <sup>k</sup> Exo. 4, 30.  
unto his <sup>l</sup> fayth and service. <sup>l</sup> verse 31.

12. Then bringing them forth from  
that both spirituall and corporall bon-  
dage, and executing judgements upon  
the Egyptians and upon their <sup>m</sup> Gods, he <sup>m</sup> Num. 33,  
certified Israel of his ende and purpose <sup>4.</sup>  
herein, which was to <sup>n</sup> bring them to <sup>Exod. 12, 12.</sup>  
himself, that they might heare his voyce, <sup>n</sup> Exo. 19, 4,  
5.  
and keepe his covenant, and be his chief  
treasure aboue all people, though all the  
earth were his. Charging them, not to  
doe <sup>o</sup> after the doings of the land of E- <sup>o</sup> Lev. 18, 3,  
gypt wherein they dwelt, neyther to doe <sup>4.</sup>  
after the manner of the land of Canaan,  
whither he would bring them, nor walk  
in their ordinances; but to doe after his  
judgements and keepe his ordinances to  
walke in them, for he was the Lord their  
God; & to this end had <sup>p</sup> separated them <sup>p</sup> Lev. 20, 23  
from other people, euen from among <sup>24.</sup>  
all people of the earth did he separate <sup>q</sup> 1 King 8, 53



1 Deut. 7,  
2, 3.

verse 4.

verse 5. also  
cha. 12, 2, 3.

them unto himselfe for an inheritance. Wherefore he commanded ⁊ them utterly to destroy those cursed nations, to make no covenant with them, nor haue compassion on them, nor make mariages with them: for they would ⁊ cause them to turne from him, & serue other Gods, which would be to their destruction, & willed them to ⁊ abolish all their idolatrie, with the names and monuments of the same; for that they were an holy people unto him.

13. Iosua, treating with Isiael of seruing the Lord in uprightnes and trueth, viij. 24, 14 ⁊ exhorted them to put away the Gods which their fathers had served in Mesopotamia and in Ægypt; and so to serue the Lord, whome he calleth x *holy* and *jealous*, that would not pardon their iniquity or their sinnes, if they should forsake him, & serue strange Gods. And when the people made choise of the Lord, to serue him; he required them againe, y to put away the strange Gods that were among them: teaching them and us thereby, that Gods true worship, and the service of Idois, cannot be joy-  
ned

ned together, but the one will expell the other. Which lawe when they kept not, but worshiped the Gods of the peoples round about them, and so forsooke the Lord: <sup>z</sup> his wrath was hot against them, <sup>z</sup> Indg. 2, 12. and he delivered them into the hands of <sup>13, 14.</sup> spoylers that spoiled them, & they could no longer stand before their enemies; yea the Lord would no more cast out before them <sup>a</sup> any of the nations which Ioshua <sup>a</sup> verj. 21. left when he died. Againe when Samuel reconciled them unto the Lord; <sup>b</sup> he in <sup>b</sup> 1 Sam. 7. 3. like manner first procured them to put <sup>4. 5.</sup> away their false religion, (which was the cause of their calamitie,) and to direct their harts unto the Lord, and serue him onely.

14. Neyther did this warning of Idolatrie respect the idols of Canaan onely, but the false religions of all other peoples, neer or farre off, for any other <sup>1</sup> God besides or with Iehovah they <sup>1</sup> Exod. 20, 2. might not haue or serue. Therefore, <sup>3. 4. 5.</sup> though they had no commission to root out any idols saue those in Canaan, <sup>m</sup> because that should be their <sup>m</sup> possession; <sup>m</sup> deut. 12. 1. <sup>n</sup> deut. 29, yet were they to <sup>n</sup> avoyde communion <sup>16. 17. 18.</sup>

with all other idolaters; which when  
 they did not, but <sup>o</sup> coupled themselves  
 with Baalpeor the God of the Moabites;  
<sup>o</sup> Num. 25, 1 & <sup>p</sup> separated themselves unto that *Shame*,  
<sup>2, 3. &c.</sup> and did eate the sacrifices of <sup>q</sup> the dead;  
<sup>p</sup> Hos. 9, 10. the plague of God brake out upon them,  
<sup>q</sup> Psal. 106, 28, 29. &c. and there fell of the Israelites in one day  
<sup>r</sup> Num. 25, 9 <sup>r</sup> four and twentie thousand; euen everie  
 man that followed Baal-peor the Lord  
 destroyed <sup>r</sup> him from among his people.  
<sup>i</sup> Dent. 4, 3. 15. And in no better accounte were  
 the idols and voluntarie services of the  
 Israelites themselves; for God by his  
 word forbad them, <sup>t</sup> eyther to make or  
<sup>t</sup> Exo. 20, 4, 5 use any manner idoll or similitude upon  
 payn of his gealous indignation. There-  
 fore when they had made a resemblance  
<sup>v</sup> Exod. 32. and memoriall of their <sup>v</sup> God, that  
 brought them out of the land of Egypt;  
<sup>x</sup> Ps. 106, 20. and turned him their <sup>x</sup> Glorie into the si-  
 militude of an oxe that eateth grasse:  
<sup>y</sup> verse 21. then were they esteemed to haue <sup>y</sup> for-  
<sup>z</sup> Neh. 9, 18. gotten God their saviour, and <sup>z</sup> commit-  
 ted great blasphemies; & for that <sup>a</sup> sinne  
<sup>a</sup> Exo. 32, 27, 35. many of them died, & all of them <sup>b</sup> had  
<sup>b</sup> verse 10. ben rooted out, (with <sup>c</sup> Aaron himself,)  
<sup>c</sup> Dent. 9 20. but that Moses stood in the breach, and

by <sup>d</sup> his instant prayer, turned away the Lords wrath from destroying them. d Exo. 32, 11  
31, 32. deut.

16. Againe when Ieroboam the king <sup>9, 25, 26.</sup> of Israel had set up signes for the people <sup>to worship their <sup>e</sup> God (as they thought)</sup> that brought them out of the Land of Egypt; because they were in the Lords account but <sup>f</sup> *Divils*, and so all that fol- e 1 King. 12,  
27, 28.  
f 2 chron. 11  
15. lowed them worshiped Satan, and not God, yea the people in that estate were <sup>g</sup> without the true God: therefore he g 2 Chro. 15. ceased not both by <sup>h</sup> doctrines and judg- h 1 King. 13,  
1, &c. ments to keepe and reclaime his people from them; warning <sup>i</sup> Iudah not to sin, i Hos. 4, 15. though Israel played the harlot; & for- asmuch as Ephraim was joyned to Idols, they should <sup>k</sup> let him alone; & not <sup>l</sup> seek k verse 17. Bethel, nor enter into Gilgal, nor goe to l Amos 5, 5. Beertheba, ( which were the places of publick worship among them, ) but to seeke the Lord, and they should live, whereas <sup>m</sup> all those sinners of his people should die; even as Ieroboams house, for his sinne was <sup>n</sup> rooted out and destroy- m Amos 9, 20  
n 1 King. 13,  
34. ed from the face of the earth.

17. As the Prophets thus witnessed unto Israel in their severall ages: so our Saviour

Saviour Christ when he came, with his Apostles, first laboured to keepe & withdraw the people from the service of Devils and idols, whither more open or secret. For as he appeared for this purpose  
 o I Ioh. 3, 8. o that he might loose the works of the Divil, & was that promised seed, which should crush the serpents head: so did  
 p Mat. 4. he first himselfe hand to hand pcombat with Satan, resisted his tentations, overcame and put him to flight, and would not admit of any communion betweene the Fiends and him, nor suffer them to say so much as that they q knew him. He  
 q Mar. 1, 24, 34. r Luke 4, 41 r dispossessed them of many men, over  
 & 8, 2. whom they tyrannized, and cōmanded  
 f Mat, 10, 1, his f disciples to doe the like; and ceased  
 8. not this warre, till satan which had usurped the prinedome of this world t was  
 t Ioh. 12, 31. cast out; euen to the death did he resist  
 v Heb. 2, 14. him, and by v death destroyed him which had the power of death. For though in  
 x Iohm. 14, 30 him the Serpent could finde x nothing, yet for his chosens sake he endured all  
 y Colos. 2, 15 things: till he had spoyled y the principalities and powers, and triumphed over them in his crosse: thus teaching us in

his

his own example & person, to hate with perfect hatred that enemy of God and man; and to knowe, that there can no concord be, betwixt <sup>a</sup> Christ and Belial. <sup>z</sup> 2 Cor. 6, 15

18. Satan being thus <sup>a</sup> like lightning <sup>a</sup> Luke 10, 18 fallen down from heauen, and his place <sup>b</sup> not found there any more, after our <sup>b</sup> Rev. 12, 8 Michael had overcome him, <sup>c</sup> taken from him all his armour wherein he trusted, <sup>c</sup> Luke 11, 22 and divided his spoyle: many peoples were more easily recovered and drawne out of his snares; who were all taught by the trumpet of the Gospel to prepare themselves to battel against him, to take unto them the <sup>d</sup> whole armour of God, <sup>d</sup> Eph. 6, 13; that they might be able to resist in the evill day, to fight the good fight of faith, and by it stedfastly to resist <sup>e</sup> that roaring <sup>e</sup> 1 Pet. 5, 8, 9 Lion, which walked about, seeking who he might devour: being with this comforted & assured, that the God of peace would treade Satan under their feete shortly.

19. But because this adversarie would <sup>f</sup> Rom. 16, 18 transfigure himselfe into an Angell of <sup>20.</sup> light, <sup>g</sup> and his ministers also, as though <sup>g</sup> 2 Cor. 11, 14, 15. they were ministers of righteousness: the

more



more care and watchfulnes the Saints were warned to haue, least they should be circumvented. They were taught therefore touching all the heathens religion, that whatsoeuer they sacrificed, they sacrificed <sup>h</sup> to Diuils and not to God; and that Christians might haue no fellowship with Diuils, and consequently, neyther with those idolaters which ignorantly worshiped such : but must <sup>i</sup> come out from among them, separate themselves, and touch no unclean thing. <sup>k</sup> for they could not be partakers <sup>k</sup> both of the Lords table and of the table of Diuils, two such contrarie masters <sup>l</sup> they could by no meanes serue. And if they joyned with the wicked in their worship, or haunted their assemblies; euen as in Israel, they that did <sup>m</sup> eate of the sacrifices were partakers of the Altar; whereby they had part & interest in the whole worship, and the God worshiped : euen so had they with Satan, that did eate of his sacrifices in his temples ; how euer they might perswade themselues otherwise, because they did know the idoll <sup>n</sup> was nothing. Wherefore they were forbidden

<sup>h</sup> 1 Cor. 10, 20.  
<sup>i</sup> 2 Cor. 6, 17  
<sup>k</sup> 1 Cor. 10, 21.  
<sup>l</sup> 1 Mat. 6, 24  
<sup>m</sup> 1 Cor. 10, 18.  
<sup>n</sup> 1 Cor. 10, 19. and 8, 1, 4.

bidden all communion with such, and exhorted to ° flee from idolatrie, for *o 1 Cor. 10, 14.* behold, *all that are of the fellowship there- 14.* of shall be confounded, p as sayth the Prophet. *p 1sa 44, 10.*

20. And because this old serpent would creepe againe into the church & paradise of God, to seduce the Saints, and set his owne throne there: the Lord Iesus by his Angell certified his q servant *q In the booke of the Revelation.* Iohn, & by him hath warned us all, that the Christians also would in time forsake the true service of God in spirit, and would worship *1 Divils*; euen idols of *1 Rev. 9, 20.* gold and silver and brasle and stone and wood, being drawn hereunto by the effectuall delusion of Satan in his eldest sonne Antichrist the childe of perdition; whose doctrines would be the *doctrines of 1 Divils*; whose kingdome should be *1 1 Tim. 4, 1* menaged by *1 spirits of Divils*, and men drawn by them to battel against God al- *1 Rev. 16, 13* mightie. Hereupon is that glorious syna- *14.* gogue proclaymed with the lowd voyce of an heauenly Angell, to be become the *v Rev. 18, 1, 2.* *habitation of Divils*, and with an other voyce *x* all Gods people are willed to *x vase 4.*

goe out of her , that they partake not in  
 her sinnes, & receiue not of her plagues;  
 y Rev, 14, 9, for if yany man worship that beast or his  
 10. his image , or take his marke ; he shall  
 drinke of the wine of Gods wrath , and  
 be tormented in fire and brimstone be-  
 fore the holy Angels and before the  
 Lamb, and the smoke of their torment  
 shall ascend evermore.

21. And as by the word of Christ  
 men were withdrawn from idolatrie  
 & communion with the wicked, so were  
 they also exhorted to draw neere to the  
 Lord and in faith and loue to cleaue  
 unto him alone: that turning from dark-  
 nes to light , and from <sup>z</sup> the power of  
 Satan unto God, they might receiue for-  
 giuenes of sinnes and inheritance among  
 them which are sanctified by faith in him.  
 They were therefore <sup>a</sup> informed in the  
 mysteries of the gospel, baptised into the  
 name of the Lord in whom they beleue-  
 ved, separated from others <sup>b</sup> that fro-  
 wardly refused, had their <sup>c</sup> assemblies for  
 prayer doctrine & other holy exercises,  
 which they were exhorted <sup>d</sup> to continue,  
 taking heed that they were not unequally  
 yoked

<sup>a</sup> Mat. 28, 19  
<sup>20.</sup> Act. 2,  
 14--38. and  
 8, 35--38  
<sup>10, 36--48.</sup>  
<sup>b</sup> Act. 2, 40.  
<sup>c</sup> 19, 8, 9  
<sup>c</sup> Act. 1, 13,  
 14, 15. and  
 2, 1. and 12,  
 12. and 14,  
 27.  
<sup>d</sup> Heb. 10, 25

yoked with <sup>e</sup> infidels of the world; nor <sup>e</sup> 2 Cor. 6, 14  
 commingled with open sinners in the  
 church, but to <sup>f</sup> cast out the wicked from <sup>f</sup> 1 Cor. 5, 9,  
 among them, that they might be joyntly <sup>11, 13.</sup>  
 a sweete new lump as they were severall-  
 ly <sup>g</sup> unleavened loaves, and so to <sup>g</sup> serve <sup>g</sup> <sup>verse 7.</sup>  
 the Lord as they might please him with <sup>h</sup> Heb. 12, 28  
 reverence & feare, <sup>i</sup> keeping themselves <sup>i</sup> 1 Joh. 5, 21  
 from idols, and <sup>k</sup> unspotted of the <sup>k</sup> 1 am. 1, 27  
 world.

22. Thus hath God taught us, that all  
 idolatrie, whither of Paynims Iewes or  
 Christians, is the worship of *Divils*: and  
 from it, hath in all ages since the world  
 began, called his elect; that they shuning  
 the societie of the Serpent and his seede,  
 might repair to <sup>m</sup> the Lamb that standeth <sup>m</sup> Rev. 14,  
 on mount Sion, having his Fathers name <sup>1--4.</sup>  
 written on their foreheads, and follow  
 him whither soever he goeth; might  
 walk in the <sup>n</sup> light of the heauenly Je- <sup>n</sup> Rev. 21,  
 rusalem, and there haue fellowship with <sup>24.</sup>  
 the Lord and one with an other; to their  
 preservation from death, & the glory of  
 God in their eternall life and salvation.

*How farre we must avoyd communion with  
Devils, & how far with the wicked men*

**F**ORASMUCH as Satan is an open  
professed adversarie of God and man  
alwayes, and all his endeavours tend to  
the Lords dishonour & our destruction  
neither is there any bonde of nature or  
otherwise betweene him and us, that we  
should haue entercourse with him or  
seeke his good or peace for ever: there-  
fore are we absolutely forbidden in  
manner communion with him, in thing  
spirituall or humane; all which we may  
reduce unto four heads.

2. The first concerneth our faith  
that we giue no credit to his word  
as *1 Cor. 3.* did our first parents, nor admit into our  
hearts any of his doctrines or damnable  
heresies; which are called by the Apostles  
*1 Tim. 4.* *b* *Doctrines of Devils*: but that we hold  
fast the word of life taught us of God  
as *1 Cor. 12.* *c* his scriptures onely, *c* avoyding all errors  
as *2 Tim. 2.* *19* and lyes in religion; whither hethen  
*tit. 1.* *13, 14.* Iewish or antichristian; for whosoever

the instruments, Satan <sup>d</sup> is the Father of <sup>d</sup> *Ioh. 8. 44.*  
 them, and by them doth draw men un- <sup>2</sup> *theſ. 2, 9,*  
 to destruction. <sup>10, 11, 12.</sup>

3. The second concerneth our out-  
 ward carriage, that we do not <sup>e</sup> present <sup>e</sup> *Exod. 20, 5.*  
 our bodies; or by any thing that we haue, <sup>num. 25, 2, 3</sup>  
 giue <sup>f</sup> maintenance to his worship & ser- <sup>psal. 97, 7.</sup>  
 vice, where or howsoever: but as our <sup>Dan. 3, 18.</sup>  
 bodies & spirits are the Lords, <sup>1</sup> so with <sup>1</sup> *cor. 10, 14,*  
 them both to glorify, & serue him onely, <sup>15--20. rev.</sup>  
 & honour <sup>h</sup> him with our substance; flee- <sup>1, 4, 7, 9, 10</sup>  
 ing all idolatrie which is Satans worship, <sup>f</sup> *Ezek. 16,*  
 and outward communion therewith; & <sup>17, 18, 19,</sup>  
 not upon any pretense, eyther of our own <sup>Hos. 2, 8.</sup>  
 knowledge & inward dislike of the idol, <sup>g</sup> *1 Cor. 6, 10*  
 for the pleasing of others, or winning <sup>Mat. 4, 9, 10</sup>  
 them by this meanes to the fayth, or a- <sup>Rom. 6, 13.</sup>  
 voiding of our trouble, or presuming of <sup>h</sup> *Prov. 3, 9.*  
 the mercy of God, or the like, to parti-  
 cipate in the service & sacrifice of Divils.  
 God in his law gaue this generall pre-  
 cept for his people <sup>i</sup> *They shall no more of-* <sup>i</sup> *Leu. 17, 7.*  
*fer their offrings to divils;* and in the Gospel  
 we haue this instruction, <sup>k</sup> *ye can not be*  
*partakers of the Lords table, and of the table* <sup>k</sup> *1 Cor. 10*  
*of Divils.* <sup>21.</sup>

4. The third concerneth all diuillish



arts, whereby many men haue fellowship with the damned spirits; as Conjuring, inchantment, witchcraft, sorcerie, divination, charming, necromancie, and all other of the like nature. Touching

which Gods law forbiddeth two things,

1. that no man should himselfe use any such cursed craft, many of which are particularly named *Dent. 18. 10 11.* but man

1 *Lev. 20, 27*  
*exod. 22, 18.*

or woman that had such spirits, <sup>1</sup> should die the death : 2. also that none should

m *Isa. 8, 19.*  
*dent. 18, 14.*

<sup>m</sup> seeke unto such for instruction or counsel in any matter, for so they should forsake the living God, and turne to the dead. Wherefore this transgression is

n *ichron. 10,*  
*13, 14.*

noted for one of the two causes of King Sauls death: that he <sup>n</sup> sought and asked

o *1 Sam. 28,*  
*7. & c.*

counsel of a familiar spirit, (by a witch at <sup>o</sup> Endor,) and asked not of the Lord

p *Mar. 1, 34.*

And as Christ would not <sup>p</sup> haue the Devils to beare witnes of him; so neyther would the Apostles suffer a mayd which

q *Az. 16, 16*  
*17, 18.*

had <sup>q</sup> a spirit of divination to acknowledge them to be the servants of the most high God, and preachers of the way of salvation. Finally, not onely these evil arts & practisers of them; but all book

or writings, or other meanes which may  
nourish the same, are to be shunned and  
abolished: as the practise of the Christi-  
ans, that <sup>r</sup> burned their books of curious  
crafts, doeth teach us.

5. The fourth head concerneth Sa-  
tans tentations, suggestions, and provo-  
cations unto evill; whereby he dayly sol-  
liciteth everie man unto sinne: all which <sup>f 1 Pet. 5, 9.</sup>  
we are taught of God carefully to <sup>f</sup> resist, <sup>jam. 4, 7.</sup>  
giving <sup>t</sup> no place to the Divil, but by <sup>1 Ephes. 4, 27</sup>  
sayth to quench <sup>v</sup> all his fyery darts; and <sup>v Eph. 6, 16,</sup>  
being armed with the whole armour of <sup>13, 14, &c.</sup>  
God, to stand fast in the evill day, and in  
our prayers to desire <sup>x</sup> that we may be <sup>x Mat. 6, 13.</sup>  
delivered from that Wicked one. Here-  
in all the Saints, while they live on  
earth, come short of their duetie; and too  
often doe admit of fellowship with the  
Divil, by reason of the corruption of na-  
ture, and infirmity of the flesh: but by  
sayth in Christ we overcome & triumph,  
and <sup>y</sup> shall in the ende haue full redem-  
tion from all these evils. <sup>y Rom. 16,</sup>  
<sup>20.</sup>

6. Thus are we taught of God to re-  
sist Satan, and avoyd all manner fellow-  
ship with him to the utmost of our

power: because all his endeavours are against us for evill, neither can we work in him any good, by any meanes, at any time. But the estate of wicked men, is otherwise to be considered; because they and we are all one flesh and blood; are all placed of God, to liue together in this world, and enjoy mutually his common blessings, as the light of the sunne, the rayne, and fruits of the earth, and other creatures, besides our civill societie in common weales: so that we cannot avoyde all medling with the, except  
 2 1 Cor. 5, 10 we should goe out of the world, as <sup>2</sup> the Apostle teacheth. Also of many of them there is hope, that they may be converted from their evill waies; which by all good and gentle meanes we should procure. Howbeit of sinners there is difference to be made; for some are yet uncalled to the knowledge and fayth of Christ; others are called, and doe professe one common fayth in Christs church with us, but walke unworthie of the same; and some haue departed from the fayth & obedience, whereunto they were come, & are cast out of the church,  
 a delivered

delivered unto Satan. Of our speciall a 1 Cor. 5, 5.  
 quietie to such as being in the Church do 1 Tim. 1, 20.  
 transgresse, it resteth to be spoken here-  
 after, here I will treat of wicked men  
 in generall.

7. Concerning whom, we are taught  
 of God, not to communicate with them  
 in any evill action; as not to <sup>b</sup> run with b Psal. 50, 18  
 the thief, nor partake with the adulterer,  
 nor to <sup>c</sup> walke in the way with those that c Pro. 1, 10,  
 say waite for blood; nor <sup>d</sup> keepe com- 11, 14, 15.  
 pany with drunkards or gluttons, nor d Pro. 23, 20.  
 have <sup>e</sup> fellowship with any other their e Eph. 5, 11.  
 unfruitfull works of darknes, but re-  
 proue them rather & avoide them; espe-  
 cially their spirituall & religious actions,  
 as <sup>f</sup> not to offer their offerings of blood, f Psal. 10, 4.  
 nor make mention of their names with  
 our lips, not to frequent their <sup>g</sup> assem- g Ps. 26, 5, 6  
 blies, nor eate of their sacrifices, though  
 they <sup>h</sup> call & invite us thereto; for euen h Exo. 34, 15  
 the word of God, and all other holy num. 25, 2.  
 things <sup>i</sup> are polluted among them, their pro. 9, 15.  
 prayers <sup>k</sup> turned to sinne, and their sa- etc.  
 crifices <sup>l</sup> abomination to the Lord. i Num 19, 22  
bag. 2, 12, 14  
15. 11. 1, 15,

8. And not in heart and minde alone 16.  
 are we to mislike and eschewe their ido- k Psal. 109, 7  
l Pro. 15 8.

latreries, and other evill actions: but to  
 mRom. 6, 12 keepe our <sup>m</sup> bodies as well as our spirits  
 13. 1 Cor. 6, pure, because Christ hath redeemed both,  
 15, 20. and with both we must glorify God. We  
 n Ier. 5, 7. may not therefore <sup>n</sup> swear by their idols,  
 o Exo. 23, 13 nor <sup>o</sup> make any other religious mention  
 of them with our lips. We may not pkill  
 hos. 2, 17. them, nor bow the knee, nor doe any o-  
 p Hos. 13, 2. ther signe of reverence unto them. Wee  
 1ki. 19, 18. may not <sup>q</sup> present our bodies at their ho-  
 exod. 20, 5. ly feasts, in their hallowed places, nor  
 q 1 Cor. 10, suffer our mouthes to <sup>r</sup> eate of their de-  
 14--20. licates; much lesse repaire to any such  
 hos. 4, 14. places for the repast or feeding of our  
 r Eze. 18, 8. soules. We may not eyther <sup>s</sup>at allure-  
 11. psal. 141 4. ment of parents, brethren, or most dear  
 1 Dent. 13, 6. friends; or by the example or entice-  
 & 33, 9. ment of the <sup>t</sup>multitude, or by the <sup>v</sup> com-  
 r Exod. 23, 2. mandement of the Magistrate, doe these,  
 mat. 7, 13. or any of these evils: but following the  
 v Dan. 3, 14. word of God, to <sup>x</sup> separate our selues,  
 15--18. act. 4, 19. touch no uncleane thing, cleanse us from  
 x2 Cor. 6, 17 all filthines of the flesh and spirit, and so  
 & 7, 1. growe up unto full holynes in the feare  
 y Gen. 6, 2. of God. Finally, we may not <sup>y</sup> joyne our  
 mal. 2, 11. selues in mariage with any, that are not  
 1 cor. 7, 39. of the same fayth and fellowship with

us, in the Gospel of Christ.

9. The causes of this restraynt and separation from the wicked, are: First the will and glorie of God, who to the ende we might be his, ⁊ hath severed us from other people: and upon this condition hath promised to <sup>a</sup> accept us, & <sup>b</sup> marrie us unto himselfe in faith, that we should giue our selues <sup>c</sup> alone to him and to his service, and not runne a <sup>d</sup> whoring after strangers. And hath made this our refreyning from communiō with the wicked, <sup>e</sup> one expresse and speciall part of his covenant with us. Secondly, it is for our own good, least by familiaritie with the wicked <sup>f</sup> we should learn their waies and receiue destruction to our soules, as others before us, <sup>g</sup> by and for like carriage haue done. Therefore are we warned <sup>h</sup> not to wander in their pathes, nor let our heart decline to their waies; for they go down to the chambers of death: and if we be <sup>i</sup> partakers in their sinnes, we shall receiue also of their plagues. Thirdly, it is for the good of those wicked men themselues, (if such be the grace of God towards them) or for their

z Lev. 20, 26

2 2 Cor. 6, 17

b Hos. 2, 20.

c Mat. 4, 10.

d Dent. 31, 16, 17.

e Ex. 34, 27

with ver. 11, 15, 16.

f Pro. 22, 25.

g Psal. 105, 35

36. deu. 4, 3.

h Prov. 7.

21--25, 27.

i Rev. 18, 4.



more certayne and just condemnation;  
 that seeing us to separate from them, &  
 k 1 Pet. 4, 4. k thinking it strange that we runne not  
 with them unto the same evils; hearing  
 1 Ab. 2, 37, our reproofes and witnes against them;  
 40, 41. are eyther l drawen to consider their  
 waies, and turne their feete unto Gods  
 m Act. 19, 9 testimonies, or els m blaspheming, persist  
 and 13, 46, & are hardned in their evill course unto  
 50, 51. judgement. Fourthly, it is for the over-  
 n Act. 26, 18 throw of n Satans throne & kingdome,  
 Rev. 2, 13. which the words & works of the Saincts  
 2 Cor. 6, 15, doe beate downe dayly, discovering his  
 17. errors and abominations, keeping them-  
 selves, and drawing others from his de-  
 o 1 Cor. 10, ceipts and snares: whereas by o commu-  
 20, 21. nicating in those evils, they should both  
 honour and advance that enemy; and  
 strengthen the wickeds hands, that they  
 should not turne from their impietie.

10. But though we may haue no  
 communion with the wicked in their  
 religion, nor any other evill action, a-  
 gainst either table of Gods Law: yet in  
 p 1 Cor. 10, civill affayres we are taught of God to  
 27. converse with them in peace. As to p eat  
 q Gen. 23, 3, and drinke with them, q buy and sell,  
 4--16. make

make <sup>r</sup> covenants of peace, <sup>f</sup> shew kindness to them, pity their estate, <sup>r</sup> loue them, <sup>v</sup> relieue their wants, and <sup>x</sup> receiue from them for our relief; <sup>y</sup> pray for them, labour by all gentle demeanure <sup>z</sup> to convert them from their euill way, & do any <sup>a</sup> good we can to their soules or bodies, or any thing that is theirs. And if we liue in their policies and dominions, we ought to be <sup>b</sup> subject to all ciuill Magistrates high or low, & that of conscience; pay <sup>c</sup> them their tributes, customes and other like dueties for their common wealth; to bear their exactions, oppressions, persecutions, <sup>d</sup> patiently, without rebellion or resistance; and euen pray <sup>e</sup> for them that shall so misuse us: that thus as much as in us lieth, we may do good unto, and haue peace with <sup>f</sup> all men, in all things except sinne; and be <sup>g</sup> perfect, <sup>g</sup> as our father which is in heauen is perfect.

r Gen. 14, 13

deut. 20, 10.

f 2 Sam. 10, 2

t Mat. 5, 44

v Pro. 21, 25.

x Deu. 23, 4.

y 1 Tim. 2, 1

z 2 Tim. 2,

24, 25.

a Gal. 6, 10.

b Rom. 13, 1

2. 1 Pet. 2,

13, 14.

c Mat. 22, 21

d Mat. 5, 39,

rom. 12, 19.

e Luk. 23, 34

a. 7, 60.

f Rom. 12, 18

g Mat. 5, 45,

48.

## CHAPTER X.

*How the Saints are called out of themselves,  
and taught to forsake their owne waies &  
works, that they may haue communion  
with God in Christ.*

**F**OR AS MUCH as all men beare in  
their bosomes naturall corruptions,  
bred with them <sup>a</sup> in the wombe, and  
<sup>a</sup> Psal. 51, 5. brought up with them from the cradle,  
<sup>b</sup> Ephes. 2, 3. whereby they are all alike <sup>b</sup> children of  
wrath: our separation from other wic-  
ked, will litle auaille us, unlesse we be  
also separated from our selues, and learn  
to renounce the lusts and affections, yea  
eue the fayr-seeming works & wisdom  
of the flesh. For what are we the better  
for avoiding outward pollution by o-  
thers, if a fretting leprosy cleaue to our  
<sup>c</sup> Job 9, 31. flesh and bones, and our <sup>c</sup> own clothes  
do make us filthy?

2. To draw us therefore quite out of  
the miery pit of corruptions, the Lord  
hath called us from the loue and liking  
of our selues also; as being naturally both  
his enemies & our own; teaching us that  
<sup>d</sup> 1 Cor. 2, 14 our wits are <sup>d</sup> uncapable of his heavenly  
mysteriies

mysteries, our reason <sup>e</sup> enmitie against <sup>e</sup> Rom. 8, 7.  
 him and his Law; our thoughts and pur-  
 poses <sup>f</sup> evill, our affections <sup>g</sup> brutish, our  
 wisdom <sup>h</sup> foolishnes, all our glorious  
 grace <sup>i</sup> as the flour of grasse: and that  
 therefore we must be turned and be-  
 come <sup>k</sup> as litle children; euen <sup>l</sup> borne a-  
 gain, or els we cannot see the kingdome  
 of God.

<sup>f</sup> Gen. 8, 21.  
<sup>g</sup> Ier. 10, 14.  
<sup>h</sup> psal. 73, 22.  
<sup>i</sup> I Cor. 1, 19  
<sup>j</sup> I Pet. 3, 24  
<sup>k</sup> Mat. 18, 3.  
<sup>l</sup> Iohn 3, 3.

3. In matters of religion, we must not  
 do what <sup>m</sup> seemeth good in our own  
 eyes, nor <sup>n</sup> choose our owne wayes, nor  
<sup>o</sup> forge things out of our own hearts, nor  
<sup>p</sup> make to our selues any similitude of  
 things in heauen or earth, nor walke <sup>q</sup> in  
 our owne counsels: for what is man that  
 he should invent services of God, or doe  
 any thing which the Lord <sup>r</sup> requireth not  
 at his hands. The things of God <sup>s</sup> know-  
 eth no man but the spirit of God; of him  
 therefore we must learne his feare, what  
 he commandeth, that onely must we do,  
<sup>t</sup> we may not put to it, nor take ought  
 from it. For when Israel set their owne  
 thresholds and posts by the Lords, they  
<sup>v</sup> defiled his holy name with their abo-  
 minations.

<sup>m</sup> Dent. 12, 8  
<sup>n</sup> Esa. 66, 3.  
<sup>o</sup> I King. 12,  
 33.  
<sup>p</sup> Exod. 20, 4  
<sup>q</sup> Ps. 81, 12.  
<sup>r</sup> I Ia. 1, 12.  
<sup>s</sup> Jer. 7, 31.  
<sup>t</sup> I Cor. 2, 12  
<sup>u</sup> Dent. 12, 32  
<sup>v</sup> Eze. 43, 8.

4. The

1 Tim. 3, 16  
y Iohn 6, 52,  
60, 63.

2 I Cor. 2, 9.

2 Mat. 16, 17  
Iohn 6, 45.

b I Cor. 2, 10.  
Joh. 6, 63. cph  
3, 3, 5.

c Heb. 11, 1.

d Rom. 4, 20  
21, 18.

e Heb. 11, 11

4. The <sup>x</sup> mysteries of his faith, we may not measure by y carnall reason, or our owne shallow understanding; but learne with reverence to beleue all his words; knowing that <sup>x</sup> the things which eye hath not seene, neyther ear heard, neyther came into mans hart, are which God hath prepared for them that loue him: and neyther <sup>a</sup> flesh nor bloud, but himsele doth manifest them unto us; & as his words are spirit and life, so is it b his spirit that searcheth all, euen the deepe things of God, revealeth them unto us, and quickneth us.

5. The promises which are made us, we must embrace, not by sight but by faith, which is <sup>c</sup> the evidence of things not seen. And seem they never so unlikely or impossible, yet ought we not to <sup>d</sup> doubt of them, or reason against them through unbeleef; but euen aboue hope to beleue under hope: being fully assured that he which hath promised is able to doe it. For as Sara received strength to bring forth a childe when she was past age, <sup>e</sup> because she judged him faithfull which had promised: so contrarywise, the children

dren of Israell, when God had brought them through the wildernes euen<sup>f</sup> to the borders of the land of promise; yet could they not enter in, because of their unbelceef.

<sup>f</sup> *Deut. 1, 19, 20, 21, 26, 32, 45, 46.*  
*Heb. 3, 19.*

6. The commandements of God, how harde or unreasonable soever they seem, we must readily & cheerfully obey; laying aside all <sup>g</sup> excuses, <sup>h</sup> delayes, <sup>i</sup> feares, or other things that may hinder us: knowing that all <sup>k</sup> his precepts are perfect, righteous, pure & just. Therefore when God calleth us, we must follow him <sup>l</sup> though we know not wither we shall come; when he sendeth us to any place, of danger, we must goe <sup>m</sup> though we know not what may befall us there; when he commandeth us a thing, that is both <sup>n</sup> against nature of man, and promise of God, we must obey without murmuring or reasonings: yea enen to <sup>o</sup> the death must we be obedient, that we may receive the crown of life.

<sup>g</sup> *Exo. 4, 1, 2, 10, 13, 14.*  
<sup>h</sup> *Pf. 119, 16*  
<sup>i</sup> *1 Sam. 15, 24. 1er. 1, 7, 8, 17.*  
<sup>k</sup> *Psa. 119, 7, 8, and 119, 128.*  
<sup>l</sup> *Hebr. 11, 8, 19, 22.*  
<sup>m</sup> *AB. 20, 22, 23, 24. Luke 10, 3.*  
<sup>n</sup> *Gen. 22, 2, 3, heb. 11, 17, 18.*  
<sup>o</sup> *Phil. 2, 8. 1er. 2, 10.*

7. In all our trials and tribulations, we must in faith and patience possesse our soules. We may not <sup>p</sup> murmur, though we want both bread and water; nor

<sup>p</sup> *Num. 20, 2, 3, &c. exod. 15, 24.*



q Num. 21, 4 nor speake against God, q though our  
 3. way be never so grievous. When we  
 r Exo. 14, 9, be in danger of our foes pursuing us,  
 11, &c. r we must not complain; nor be affraid,  
 f Psal. 3. 6. f when they beset us round about. If God  
 2 King. 6, 15 t cause men to ride over our heads; if he  
 16. lead us into fyre and into water, if he  
 t Psal. 66, 12 giue us as v sheepe to be eaten, and scat-  
 v Psal. 44, 11 ter us among the nations; if he smite us  
 19, 17. &c. downe into the place of dragons, and  
 cover us with the shadow of death: yet  
 may we not forget him, nor deale falsly  
 concerning his covenant, but in all these  
 x Rom. 8, 37 triumph x as more then conquerours,  
 through him that loved us. When in  
 our troubles we expect his salvation, we  
 y Isa. 28, 16 must not y make hast, and z though it ta-  
 z Hab. 2, 3. ry, we must wayt; if he hide his face from  
 2 king. 6, 33. us, and a be angry against our prayer, so  
 lam. 3, 26. that we cry by b day, but he heareth not,  
 a Psal. 80, 4, and by night, but haue no audience; if he  
 b Psal. 22, 2. put us back c as doggs unworthy of his  
 c Mat. 15, 26 grace; if he turn himself d to be cruell a-  
 d Iob 30, 21. gainst us, and to be enemy to us with the  
 strength of his hand: yet must we remem-  
 ber that he is the rock of our salvation,  
 c Isa. 8, 17. and say; e I will wayt for the Lord that  
 hath

hath hid his face from Iaakob, and I  
will looke for him; <sup>f</sup>Lo though he slay <sup>f</sup>Iob 13, 15.  
me, yet will I trust in him.

8. Notwithstanding all these and  
whatsoever els we can doe or suffer for  
his names sake, yet must we empty and  
cast downe our selues before him, con-  
fessing that <sup>g</sup>we are but unprofitable ser- <sup>g</sup>Luk. 17, 10  
vants, we haue done that which was our  
dutie to doe: and it <sup>h</sup>is nothing to the <sup>h</sup>Iob 22, 3.  
Almightie that we are righteous, our <sup>h</sup>35, 7.  
weldoing extendeth not to him. Ney-  
ther <sup>k</sup>for our works done, or of him <sup>i</sup>Psal. 16, 2.  
foreseene to be done, hath he saved and <sup>k</sup>Rom. 3, 28  
us <sup>o</sup>9, 11.  
called us with a holy calling, but accor- <sup>2</sup>Tim. 1, 9.  
ding to his owne purpose and grace,  
which was giuen to us through Christ  
Iesus before the world was. And be-  
cause we are all too well perswaded of  
our selues & our good deserts, the Lord  
seth two meanes for to humble us; the  
one is his *Law* which sheweth us our  
sins & infirmities; the other, <sup>1</sup>Corrections <sup>1</sup>Iob. 33, 16,  
whereby he openeth our ears, to cause us <sup>17</sup>.  
to turne away our work, and that he  
might cover our pride; of both these Sa-  
lomon sayth <sup>m</sup>the commandment is a lan- <sup>m</sup>Prov. 6, 23

H

tern,

and the law a light; and corrections for instruction, are the way of life.

- n Rom. 3, 20. 9. The law revealeth our sinnes which lay hid within us, & sheweth our weaknes to be greater then we could imagine. For first we are o aliue (in our own conceyt) without the law, and will
- o Rom. 7, 9. not stick to say; p *All that the Lord commandeth, will we doe.* But when he
- p Exo. 19, 8. speaketh, we q can not endure to heare
- q Exo. 20, 19 the law at his mouth, but run away. Or
21. deu. 5, 5. if we do receiue it, it is with a vail
- r Exod. 34, 30-33. over Moses face, not discerning the true nature of the law which is i spiri-
- 1 Rom. 7, 14 tuall, or end of the same, which is to
- t Gal. 3, 24. bring us to Christ: but in hypocrisie, with hallow and covered hearts, imagin-
- v Rom. 7, 9. ing the outward observation thereof, howsoever it be, to be sufficient. But when
- x verse 11. it cometh in deed to our conscience, we die, v for sinne (which we thought was
- y verse 8. dead) reviveth, and x taking occasion by the commandement, deceiveth us, and thereby slayeth us; & when the law sayeth
- Thou shalt not lust*, sinne y worketh in all manner of lust. And as the Israelites having hearde the thundring voyce of

the Lord from heaven, forbidding them  
 to haue any other Gods before his face;  
 And before forty dayes were expired,  
 forget both their <sup>a</sup> promise, and their <sup>b</sup> feare, and <sup>c</sup> God himselfe their saviour,  
 and <sup>c</sup> made them Gods of metall: so is it  
 with us all, when the commandement  
 cometh, sinne aboundeth and <sup>d</sup> appeareth  
 to be sinne, yea out of measure sinfull.  
 And because the wages of sinne is death,  
 the law also <sup>e</sup> causeth wrath, which is  
 revealed from heauen against all ungod-  
 lines and unrighteousnes of men. Then  
 are we cast down with sight and horror  
 of our wretched case, and the more we  
 strue to ridde our selues out of these  
 snares of hell, the faster we are intang-  
 led: for we finde our selues g carnall, &  
 holde under sinne; so as if we haue will  
 to do good, yet <sup>h</sup> finde we no meanes  
 to performe it; and without Gods grace  
 we can neyther <sup>i</sup> will nor doe. Where-  
 fore we <sup>k</sup> crie out upon our misery, and  
 should die in despayr, were it not that  
 God did cause his favour in the face of  
 Christ to shine upon us: in whom being  
 traffed by faith, we <sup>l</sup> are dead to the law,

<sup>a</sup> Exod. 19, 8<sup>b</sup> Exo. 20, 18<sup>c</sup> &c.<sup>b</sup> Ps. 106, 21<sup>c</sup> Exo. 32, 7, 8<sup>d</sup> Rom. 7, 13.<sup>e</sup> Rom. 4, 15<sup>f</sup> Rom. 1, 18.<sup>g</sup> Rom. 7, 14<sup>h</sup> verse 18.<sup>i</sup> Philip. 2, 13<sup>k</sup> Rom. 7, 24<sup>l</sup> Gal. 2, 12,

20.

but aliue unto God by belief in his son,  
 who hath loved us, giuen himself for us,  
 and liveth in us. Thus is the law, a light  
 to discover, a fyre to burne, a <sup>m</sup> hammer  
 to breake whatsoeuer in us is exalted a-  
 gainst God, and is <sup>n</sup> a schoolmaster to  
 lead us to Christ, that we might be made  
 righteous by him, after that we are stripe  
 naked of our owne misconceiued righ-  
 teousnes; and having our <sup>o</sup> filthy gar-  
 ments takē from us, may be arayed with  
 change of rayment, euen that <sup>p</sup> fine-lin-  
 nen, pure and shyning, which is the righ-  
 teousnes of the Saincts.

10. The chastisements of God, are  
 q <sup>Lev.</sup> 26, 29, an other good meanes q to humble our  
 40, 41. stubborne nature, and unbaptised heartes  
 r <sup>Lam.</sup> 3, 39, making us to r search & trie our waies,  
 40. and turne againe to the Lord, to s crye  
 s <sup>Pf.</sup> 107, 12, unto him in our distresse; to haue care to  
 13, 17, 18, r learne and keepe his word. By them  
 19. & 78, 34 he v proveth us, to know what is in our  
 i <sup>Pf.</sup> 119, 67 hearts, & letteth us haue experience both  
 71. of our own infirmities; and of his power  
 v <sup>Deut.</sup> 8, 2. and grace. By them he bringeth us to a  
 x <sup>Iob</sup> 33, 19, humble x confession and sorrow for our  
 20--27, 28. sinnes, and so delivereth our soules from  
 going

going into the pit. By them and our  
weaknes in them, he teacheth us to y trust <sup>y 2 Cor. 1, 8,</sup>  
in him, and not in our selues. Thus <sup>9.</sup> the  
rodde & correction giveth us wisdome,  
and we are chastened for <sup>a</sup> our profit, <sup>a Heb. 12, 10</sup>  
that we might be partakers of his holy-  
nes.

11. And thus God calleth us out of  
our selues, from the unbeleef, blindnes,  
hypocrisie, hardnes of heart, pride, wan-  
tonnes, & all other inordinate affections  
that do possesse us, that we may beleue,  
loue, feare and obey him alone; that we  
may <sup>b</sup> remember and doe all his com- <sup>b Numb. 15,</sup>  
mandements, and be holy unto our God. <sup>40.</sup>  
He teacheth us to deny ungodlines and  
worldly lusts, even such as <sup>c</sup> fight in our <sup>c 1am. 4, 1.</sup>  
owne members; that <sup>d</sup> our old man be- <sup>d Rom. 6, 6.</sup>  
ing crucified with Christ, the body of  
sinne may be destroyed, & we serue sinne  
no more. But having <sup>e</sup> our soules as <sup>e Psa. 131, 2</sup>  
weanlings with us, withdrawn from all  
carnall pleasures, and having <sup>f</sup> cast off <sup>f Heb. 12, 1.</sup>  
every thing that presseth downe, and the  
sinne that so easily compasseth us about;  
may delight in the Lord and in his law,  
depending upon him alone for life suc-



cour and salvation; neyther dispayring  
 for our evill deeds, nor boasting of our  
 good, but by fayth taking hold upon  
 g P[sa]. 73, 25 Christ, and saying, g *Whom have I in hea-*  
 26. *ven but thee? & I desire none in the earth*  
*With thee: my flesh faileth, and my heart;*  
*but God is the rock of my heart and my por-*  
 tion for ever. Then bidding farewell to  
 the world, & meekely taking our crosse  
 upon us, as men <sup>h</sup> hating our owne life  
 here, to <sup>i</sup> follow the Lamb, whither soe-  
 ver he goeth, and shall bring us to moun-  
 taines or deserts, to hunger or thirst, to  
 cold or nakednes, to trouble of body or  
 grief of mind, to feares or terrours, or  
 even to the dust of death: knowing that  
 in all he will susteyne us, and in the end,  
 wipe all teares from our eyes; after we  
 k P[sa]. 66, 12 have gone into fire and into water, <sup>k</sup> he  
 will bring us out into a welthie place; in  
 our weaknes he will strengthen us, in  
 our wants he will relieue us, in all our  
 cares, doubts, dangers, and distresses, he  
 l P[sa]. 73, 24 will <sup>l</sup> guide us by his counsell, and after  
 receiue us to glorie.

12. But these things are so hard unto  
 flesh and blood, that the naturall man  
 chooseth

chooseth rather to remaine still in his  
 woefull state, and injoy the momentany  
 pleasures of sinne, then in such streights  
 and difficulties to follow Christ. For it  
 is a heavy thing to renounce and forsake  
 his owne affections, to condemne his  
 owne wisdome for foolishnes, to rest  
 wholly upon Gods word and promises,  
 when nothing is seene but present want  
 and calamitie; to abandon pleasures, to  
 tame and subdue his wanton lusts, to  
 beare cheerfully the reproaches and per-  
 secutions of the world, and whatsoever  
 els God shall bring upon him; oftentimes  
 to the losse of friends, wife, children,  
 goods, lands & life it selfe. Therefore  
 this state is indeede <sup>m</sup> a Deniall of <sup>m</sup> Luk. 9, 23  
 our selues, & carying of our crosse day-  
 ly: <sup>a</sup> Mortification of our earthly mem- <sup>n</sup> Col. 3, 5.  
 bers, euen a <sup>o</sup> dayly dying & <sup>p</sup> breathing <sup>o</sup> 1 cor. 15, 31  
 out of the ghost. As the sacrifices given <sup>p</sup> Psal. 86, 15  
 unto God were <sup>q</sup> killed, salted, and sent <sup>q</sup> Lev. 1, 5.  
 up in fyre; so wee that must give up our <sup>o</sup> Gal. 2, 43  
 owne <sup>r</sup> bodies for a living sacrifice, must <sup>24.</sup>  
 also be salted with fire, as Christ hath <sup>r</sup> Rom. 12, 1.  
 sayd. And as himselfe ( fulfilling the fi- <sup>f</sup> Mar. 9, 19.  
 gure of the sinne offerings which were

† Heb. 13, 11,  
12, 13.

v Song. 1, 3.  
John 6, 44.  
x Ioh. 1, 13.

y Eze. 36, 37  
38.

z Rom. 15,  
16. iſa. 66,  
20.

a Pro. 15, 32

b Iſa 40, 6,  
7.

burnt without the camp) c that he might sanctifie us with his owne blood, suffred without the gate of Ierusalem, so must we likewise goe out of the campe, bearing his reproch; which we never do willingly, till he v drawe us. For this our new birth, is not x of blood, nor of the will of the flesh, nor of the will of man, but of God; who regenerateth, calleth, & sanctifieth his Israel, increasing them with men like a flock; y and as the flock of holinesses, as the flock of Ierusalem in their solemne feasts, so filleth he desolate cities with flocks of men, which being by the ministerie of the Gospell z ofred up for sacrifices, are acceptable being sanctified by the Holy ghost.

13. When thus we be changed by the power of Gods grace, and haue got the victorie of our selues, subduing and ruling over our owne spirits, which as Salomon sayth a is better then if we wanne a city; when we haue hearkned to the crye of the b Voyce, that all flesh is grasse, & all the grace thereof as the flower of the field; and when we haue found our grasse to be withered and flower faded, be-

because the spirit of the Lord hath  
 blown upon it: when the strong hold  
 of our imaginations is cast downe, and  
 everie thought brought into captivitie <sup>c 2 Cor. 10, 5</sup>  
 to the obedience of Christ; when we  
 haue discerned our sinnes, felt the smarte  
 of them in our consciences, & pined <sup>d Lev. 26, 39</sup>  
 away for our iniquities, and e judged <sup>e Ezr. 20, 43</sup>  
 our selues worthie to be cutte off for all  
 our evils; when we haue renounced all  
 confidence in our selues, rejected all our  
 righteousnesses f as filthy cloutes, & be- <sup>f Isa. 64, 6.</sup>  
 ing humbled under the mightie hand of  
 God, do with Iob gabhorre our selues, g <sup>g Job 42, 6.</sup>  
 and repent in dust & ashes: then will he  
 looke upon us, and turne our captivitie,  
 and bring us into his promised rest, into  
 which we h entring by sayth, shall there <sup>h Hebr. 4, 3.</sup>  
 keepe the true Sabbath of God, i cease <sup>i verse 10.</sup>  
 from our owne works, as he did from  
 his, and wholly giue our selues to work  
 the works of God, which is k to beleue <sup>k 1oh. 6, 28,</sup>  
 in him whom he hath sent, euen Iesus <sup>29.</sup>  
 Christ our l wisdom, justice, sanctifica- <sup>l 1 Cor. 1, 30.</sup>  
 tion, & redemption, who calleth us with  
 a hoily calling from the fellowship of  
 Satan, sinne, this world, and our owne

corruptions, to the happie communion  
with himse and with his Father, by  
MPsa. 17, 15 sayth a while on earth; till we shall be-  
hold his face in iustice, and when we a-  
wake, be satisfied with his image.

*O ierusalem, wass thyne heart from wickednes,  
that thou mayst be saved: how long shall thy  
wicked thoughts remaine within thee? ier. 4, 14*

## CHAPTER XI.

*Of the communion that we haue With God,  
in generall*

**G**OD having graciously freed us from  
the captivity of Satan, and called us  
out of the world, and from our owne  
corruptions, doth after this, take us  
neere unto him, bestoweth more graces  
and blessings upon us, and accepteth a-  
gaine the fruits of his owne spirit in us.  
For he hath separated us from others, to  
22 Cor. 6, 17 & receiue us unto himse, and he will be  
18. a Father unto us, and we shall be the sons  
and daughters of the Lord Almighty.  
2. This grace God signified to our  
fathers,

fathers, when he had freed them from the bondage of Ægypt, saying; <sup>b</sup> ye haue seene what I did to the Ægyptians, and how I caried you upon eagles wings, & haue brought you unto me: now therefore, if ye will hear my voyce in deede and keepe my covenant; then shall ye be my chief treasure aboue all peoples, though all the earth be mine; ye shall be unto me also a kingdome of priests, and a holy nation.

*b exo. 19. 4.  
5. 6.*

3. The manifestation and assurance of this grace, is to be seene in that eternall <sup>c</sup> Covenant and Oth, which he maketh with us, and whereby he <sup>d</sup> stablisheth us for a people unto himselfe, and will be unto us a God; as he also sware unto our fathers Abraham Isaak and Iacob. Who were themselves joyned in league with the Lord, that had stablished this everlasting covenant with Abraham and his posterity, to <sup>e</sup> be God unto him, and to his seede after him; but hath now fully and finally ratified it in Christ, & by that new Testamentall-bond confirmed in his blood, whereby he hath covenanted, that <sup>f</sup> he will be our God, and we

*c Deu. 29. 12.*

*d verse 13.*

*e Gen. 17. 7.*

*f Heb. 9. 10.*

shall



shall be his people: whereupon it followeth that he being ours, and we his, assured hereof by faith in his gospel, we haue communion with the Father and with his Sonne Iesus Christ, to the prayse of the glory of his grace, and our eternall happines. Whiles he being our God applieth his wisdom, strength, grace, and all other goodnes unto us for good: and causeth us againe to apply our bodies & our minds, with all the faculties of them, to the honour & service of his majestie; & this with such mutuall loue and neere conjunction, as God is sayd, to dwell in us and we in him; and with such peace, as passeth all understanding, that not without cause doth the Psalmist sing, *Blessed is the people whose God Iehovah is.*

4. The persons whom God admitteth into this gracious communion, are all sorts of people without respect of persons: Jewes and Gentiles, bond men and free, male and female, kings of the earth and all peoples, Princes and all judges of the world, yong men and maydens, old men and children, wife men

men and fooles; euen as many as the Lord our God shall call. The riches of which grace, Moses also manifested unto Israel, when he sayd; *Ye stand this day everie one of you before the Lord your God, your heads of your tribes, your elders & your officers, all the men of Israel, your children, your wiues, and thy stranger that is in thy camp, from the hewer of thy wood un-* *That is, the* *baſest ſervants*  
*to the drawer of thy water; that thou shouldest passe into the covenant of the Lord thy* *as 10f. 9, 23.*  
*God, and into his oath which the Lord thy God maketh with thee this day. &c.* This ample mercie, God shewed euen then, but hath much enlarged since *x* by the sending of his Son; that it might be seen how he is *y* good to all, and his mercies over all his works; and that *z* all flesh might blesse his holy name, for ever and ever. *x Ephes. 2, 11, 17.* *y Ps. 145, 9.* *z verſe 21.*

5. The originall of this grace to the Saints, commeth from the election of God, who having set his delight in them to loue them, chooseth them and their seed, to be a precious people to himselfe, aboue all peoples upon the earth; and as he sayth by the Prophet, *b I have loved* *a Dea. 10, 14* *15. & 7, 6,* *7, 8.* *b 1m. 31, 3.*

loved thee with an everlasting love, therefore with mercie I have drawen thee. From which furder grace proceedeth; for they being thus drawen, do *c* runne after him, and *d* chuse him againe to be their God, and to serue him; *e* they chose the way of faith, they chose his precepts. So is there a willing & joyful covenant made betweene God and them, by mutuall agreement, upon most holy and happie conditions; which Moses briefly describeth thus: *f* Thou hast *g* made the Lord to say this day, (that is, thou hast taken promise of, conditioned with, and consequently, *h* hast chosen him) to be to thee for a God, and to walke in his waies, and to keep his statutes & his commandements and his judgements, & to hearken unto his voice. And the Lord hath made thee to say this day (hath conditioned with, and *i* chosen thee,) to be unto him for a peculiar people, even as he spake unto thee, and to keepe all his commandements; and to set thee high above all nations which he hath made, in prayse and in name and in glorie; and that thou shouldest be an holy people to the Lord thy God, even as he hath spoken.

*c* Song. 1.3.  
*d* Josh. 24. 15  
 22.

*e* Psal. 119,  
 30, 173.

*f* Gen 26, 17,  
 18, 19.  
*g* אמתה

*h* So the Greek  
 εἰλον.

*i* εἰλον.

6. The good things communicated with us of God by that covenant of his grace, the Apostle summeth up, when he sayth, that *k his divine power hath given k 2 Pet. 1, 3.* us all things that pertain to life and godliness. For as he is himselfe the *1 Living 1 1er. 10, 10.* God, and *m giver of life unto all things; m 1 Tim. 6,* so is he *n not the God of the dead, but n 23.* of the Living. To the ende therefore *n Mat. 22,* that we, which were *o dead in trespasses o 2.* and finnes, and *p strangers from the Life p ephes. 2, 1.* of God, through the ignorance that was *p chap. 4, 18* in us, & in that estate were not his people; might be the *q sonnes of the Living q Hos. 1, 10.* God, and *r heyres of the grace of Life: r 1 Pet. 3, 7.* it was needefull, that we should receive from him this grace, which els we could not have from any other; because *f with f Psal. 36, 9.* him is the well of life, and in his light shall we see light; he is *t our Life and the t Deu. 30, 20* length of our dayes, his *v precepts and v Psal. 119,* his promises do quicken us, and by all *93, 50.* *x that proceedeth out of his mouth, doth x Dent. 8, 3.* a man live; as that good king Hezekiah confessed upon his recoverie from death, *y O Lord by them (men) live, and by all of y Isa. 38, 16,* *them (is) the life of my spirit; and thou hast caused*

*caused me to sleep, & hast giuen life vnto me.*

7. And when we are made partakers of the life of God, then feele we the fellowship and communion spoken of; and as our life encreaseth, so doth our joy, by the perceiuing of our happines; and we  
 z Rom. 6, 13 z giue our selues vnto God, as they that  
 a Psal. 56, 13. are aliue from the dead, a walking before him in the light of the living. God also  
 b Leuit. 26, himself b walketh with us, leading us  
 12. c by the rivers of waters, in a straight way  
 c Ier. 31, 9, wherein we shall not stumble, and our  
 12, 14. soule shall be as a watered garden; we shall haue no more sorow, but shall be satisfied with the geodnes of the Lord,  
 d Psal. 22, 26 d our hart shall liue for ever. To the end therefore that we may in some sort discern this incomprehensible grace, let us consider some principall of the many good things, that God doth giue us per- teyning vnto Life and godlines.

8. And first, for that *Understanding*  
 e Job. 16, 22 is e a wellspring of Life vnto them that haue it; the God of our Lord Iesus Christ, the Father of glory, f giueth vnto  
 f Eph. 1, 17. us the Spirit of wisdom, and revelation  
 18. through the knowledge of him, whereby

whereby the eyes of our understanding are lightned, and we know what is the hope of his calling, and what the riches of his glorious inheritance is in the Saints: so he having opened our eyes, & we see the wonders of his law, and he causeth us to understand the way of his precepts. This is a special point of the happines of Gods people, aboue all peoples of the earth, that they haue both his Law for a light, & himselfe for their instructor, & so are all *in the taught of God*, and haue an Oyntment from him that is holy, whereby they know all things, and I need not that any man teach them, but as the same anointing teacheth them all things. Hereupon the Prophet sayde unto God, *I haue not declined from thy judgements, because thou didst teach me; and himselfe sayth unto his people, I am the Lord thy God, which teach thee to profit, and leade thee by the way that thou shouldest goe; and thine eares shall heare a word behinde thee, saying; This is the way, walke ye in it*, when thou turnest to the right hand, and when thou turnest to the left. Thus the p secret of

g ps. 119, 18

h verse 27.

i 1oh. 6, 45.

k 1 Ioh. 3, 20

l verse 27.

m psal. 119, 102.

n Is 48, 17

o chap. 39, 28

p psal. 25, 14



the Lord is revealed to them that feare him; and his covenant, for to giue them knowledge; he <sup>q</sup> openeth their minde, that they may understand the scriptures, <sup>q</sup> Luke 24. 45. he openeth unto them the <sup>r</sup> mysterie of his will, and <sup>f</sup> filleth them with knowledge of the same, in all wisdom & spirituall understanding, that so they may be partakers of his life, as David sayth, <sup>t</sup> Psal. 119. 144. *Give me understanding & I shall live.* And that this grace proceedeth from his covenant, and confirmeth the same, himselfe sheweth, when he sayth; <sup>v</sup> Ier. 24. 7. *I will giue them an heart to knowe me, that I am the Lord; and they shall be my people, & I will be their God.*

9. An other of the gifts perteyning unto Life and godlynes, is *Fayth*; where-  
<sup>x</sup> Gen. 9. 22, by our Fathers <sup>x</sup> walked with God, pleased him, wrought many good workes, <sup>heb.</sup> 11. 5, 6, obteyned good report, and in the ende, the salvation of their soules. This grace  
<sup>y</sup> Ephes. 2. 8. we haue not of our selues, y it is the gift of God, who openeth <sup>z</sup> the doore there-  
<sup>z</sup> Ait. 14. 27 of unto his chosen people, which therefore is called <sup>a</sup> the faith of Gods elect; and wondrous is the force thereof in our  
<sup>a</sup> Tit. 1. 1. soules,

soules, for by it all things are made pos- **b** Mar. 9, 23.  
 sible to us, it is our <sup>c</sup> breastplate, and it is **c** 1 Thes. 5, 8  
 our <sup>d</sup> shield, whereby we quench all the  
 fyrie darts of the Diuill; it is the <sup>e</sup> victorie **d** Eph. 6, 16.  
 whereby we overcome the world; by it **e** 1 Iohn. 5, 4.  
 we <sup>f</sup> walke, whiles we are pilgrims here **f** 2 Cor. 5, 7.  
 on earth, and absent from the Lord; by  
 it we stand <sup>g</sup> in the grace and favour of **g** Rom. 11, 29  
 God; by it <sup>h</sup> we *live*, by it our God doth **h** Gal. 2, 20.  
 purifie our hearts, and through it <sup>k</sup> doth **i** Act. 15, 9.  
 keepe us by his power unto salvation. **k** 1 Pet. 1, 5.

10. This Fayth, doeth alwaies respect  
 the word of God, <sup>l</sup> from whence it ari- **l** Rom. 10, 17  
 seth, and by which it is wrought in us  
 through his spirit: which therefore is cal-  
 led, the <sup>m</sup> word of fayth, and is no vaine **m** verse 8.  
 word concerning us, but is <sup>n</sup> our Life. It **n** Den. 32, 47  
 looketh also unto all Gods oracles, tea-  
 ching us to beleue <sup>o</sup> all things that are **o** Act. 24, 14  
 written in the law and Prophets, and <sup>p</sup> in **p** Iohn 20, 31  
 the gospel. It causeth us to apprehende  
 Gods ancient mercies shewed to our Fa-  
 thers, as belonging also to us; for so we **q** Hebr. 13, 5  
 learne of the Apostles, to apply <sup>q</sup> the **with** Ios. 1, 5  
 promise of Gods presence & continued **r** Rom. 4, 23,  
 favour with Iosua; his imputation of ju-  
 stice unto Abraham; the <sup>r</sup> bouldnes and **r** 24.  
**s** Psal 118, 6  
**t** with Heb. 13  
**u** G.

courage of David, upon Gods assistance;  
 \* *Rom. 15, 4* and generally, ⁊ whatsoever things are  
 written aforetime, as being written for  
 our learning, comfort, and encrease of  
 fayth. So also we learne of the Prophets  
 which spake of things done long be-  
 fore, as if they had beene seene and felt  
 by themselves. Hoseas sayth of Iakob,  
 v *Hos. 12, 4.* God found *him* in Bethel, and there  
 he spake *with us*; the Psalmist singeth of  
 Gods bringing Israel through the Sea &  
 Iardan; He turned sea into drie land,  
 x *psal. 66, 6.* \* *they passed* through the river on footē,  
 there *did we rejoyce* in him. According  
 to whose examples, we that now liue and  
 beleene, because we haue received the  
 y *2 Cor. 4, 13* ysame spirit of fayth with the Patriarchs,  
 & haue obteyned a ⁊ like-precious fayth  
 z *2 pet. 1, 1.* with the Apostles; may also say with  
 a *Song. 2, 16.* them, a my welbeloued is mine, and I am  
 his; I b know that my redeemer liueth;  
 b *Iob 19, 25* and c I liue by faich in him, who hath lo-  
 c *Gal. 2, 20.* ved me, and giuen himselfe for me.

11. The most excellent fruit that we  
 reape of Fayth, is our Iustification in the  
 sight of God, by his grace in Christ Iesus.  
 For whereas two waies of Life and Iu-  
 stice

ftice are set before us in the scriptures,  
 the one by keeping the Law of the  
 Lord, euen all his precepts, of which it  
 is sayd, <sup>d</sup> *The man that doeth them*, shall <sup>d</sup> Rom. 10, 5.  
*liue by them*; and againe, <sup>e</sup> *This shall be*  
*our Iustice before the Lord our God*, if we <sup>e</sup> Deu. 6, 25.  
*take heede to keepe all his commandements*,  
*as he hath commanded us*: the other by  
 sayth in Christ; as it is written, <sup>f</sup> *God so* <sup>f</sup> Ioh. 3, 16.  
*loved the world*, *that he hath giuen his*  
*only begotten sonne*, *that whosoever belee-*  
*ueth in him should not perish, but haue ever-*  
*lasting life*: the first of these waies is such,  
 as no flesh can be justified by. For though <sup>g</sup> Gal. 2, 16.  
 the Law consisteth of <sup>h</sup> *Living oracles*, & <sup>h</sup> Act. 7, 38.  
 euerie commandement <sup>i</sup> is holy and just  
 and good; yet by reason of sinne, that <sup>i</sup> Rom. 7, 12  
 dwelleth in us, <sup>k</sup> the same commande- <sup>k</sup> verse 10.  
 ment which was ordeyned *unto life*, is  
 founde to be unto us to death. For <sup>l</sup> sinne <sup>l</sup> verse 11.  
 taketh occasion by the commandement,  
 and deceiveth us, and thereby killeth us;  
 as when the Law sayth, *Thou shalt not lust*,  
<sup>m</sup> sinne worketh in us all maner of lust; <sup>m</sup> verse 8.  
 so the Law is the life and strength of sin,  
 in us that are carnall, and sold under sin;  
 and sinne <sup>n</sup> is made out of measure sinful <sup>n</sup> verse 13.

- o Rom. 5, 20 by the commandement, and the o Law  
 entered, that the offence might abound.  
 p Gal. 3, 21. Therefore p can it not giue us Life, ney-  
 ther was it giuen to that ende, but was  
 added unto the promise of grace by  
 q verse 19. Christ, q because of the transgressions;  
 r Rom. 3, 20. and by it cometh r the knowledge of  
 sinne; it also condemneth and curseth  
 f Gal. 3, 10. f all sinne and sinners, and t through it  
 t Gal. 2, 15. are we *dead* unto it, that we might *live*  
 unto God. For the terrours thereof tor-  
 menting our sinfull soules, we are forced  
 v Añ. 4, 12. to seek refuge from Gods wrath in some  
 other, which we can not finde v in any  
 but in Christ, whom God hath proposed  
 to be the reconciliatiõ for all our finnes,  
 whom we apprehend by fayth; and un-  
 till fayth come are x kept fast, and as it  
 f Gal. 3, 23, were locked up under the Law, whereof  
 24. we haue this excellent use and benifit,  
 y *παῖς αγω-* that it is a y *child-leader* or *schole-mayster*  
 266. to bring us unto Christ. In whom the  
 justice of God is satisfied for all our tref-  
 passes by his death on the tree, whereon  
 z Gal. 3, 13. he was made z a curse for us, and redee-  
 med us from the curse of the Law. And  
 so our finnes, which were imputed unto  
 him,

him, shall no more be imputed unto us, but forgiven for his sake, and that blessednes cometh on us, which is written, *a Blessed are they whose iniquities are forgiven, and whose sinnes are covered, blessed is the man to whom the Lord imputeth not sinne.* Yea God, as he imputeth not but pardoneth sinne, so doth he impute *b justice or righteousness* to us without works of ours; because Christ fulfilled all righteousness for us that beleue, and we shall be founde in him *c not having our owne justice, which is of the Law, but that which is through the Faith of Christ, even the justice which is of God through Faith.* To teach us this, the *d first man whom Moses mentioneth to have beleev'd the Lord, he presently adorneth with this grace, that God imputed that to him for justice.* And he being made the *e Father of all beleevers; that is writ, ten f for us also, unto whom Beleeve shall be imputed for justice in like wise.* Thus are we *g justified by Faith, without the works of the Law; yea Faith is come in place of all good works, as Christ hath sayd, h This is the worke of God, that*

*a Rom. 4, 7, 8.*

*b verse 6.*

*c Phil. 3, 9.*

*d Abraham, Gen. 15, 6.*

*e Rom. 4, 16  
f ver. 23, 24*

*g Rom. 3, 28*

*h John 6, 29.*



*ye beleeue in him whom he hath sent; this*  
 i 1 Ioh. 3, 23. also is his commandement, <sup>i</sup> that we be-  
 leeue in the name of his Son Iesus Christ;  
 k cha. 5, 12. whom he that hath, <sup>k</sup> hath Life, and he  
 that hath not the sonne of God hath not  
 1 Eze. 33, 13. Life: but who so <sup>l</sup> trusteth to his owne  
 righteousness, and committeth iniquity  
 shall surely dye, as sayth the Prophet.  
 Thus liue we by fayth in Christ, & that  
 m Hab. 2, 4. heauenly oracle is fulfilled, <sup>m</sup> *The just*  
 gal. 3, 11. *shall liue by his fayth.*

12. this Life and grace, is one condi-  
 tion of that everlasting covenant which  
 our God hath made with us; and sayd  
 n Heb. 8 12. *n I will be mercifull to their unrighteousnes,*  
*& will remember their sinnes and their ini-*  
*quities no more.* And being thus justifi-  
 o Rom. 5, 1. ed by faith, we <sup>o</sup> haue peace towards God  
 through our Lord Iesus Christ, whome  
 p 1a 42, 6. he <sup>p</sup> hath giuen to be our covenant and  
 q psal. 51, 9. our light; he <sup>q</sup> hideth his face from our  
 sinnes, and wipeth away all our iniqui-  
 r 1ob 33, 24. ties, and sayth, <sup>r</sup> deliver them that they  
 goe not downe into the pit, for I haue  
 found a ranfome. Yea now he <sup>s</sup> seeth  
 s Num. 23, 21. no iniquitie in Iaakob, nor transgression  
 in Israell; the Lord his God is with him,  
 and

and the joyfull shout of a king is among them; though the finnes of Iudah be sought for, <sup>t</sup> they shall be no more found, for the Lord is mercifull to them whome he reserveth, he <sup>v</sup> hath washed the filthines of the daughters of Sion, <sup>v</sup> *Isa* 44, 22, 23. their transgressions are put away as a cloud, and like a mist, their finnes are all <sup>x</sup> cast into the bottome of the sea. For <sup>x</sup> *Mic.* 7, 19 this, the Saincts doe triumph and say, <sup>y</sup> who shall lay any thing to the charge of Gods chosen? it is God that justifieth who shall condemn? we will <sup>z</sup> goe forward in the strength of the Lord God, we will make mention of *thy justice*, euen of *thyne onely*. And thus is fulfilled the saying of the Prophet <sup>a</sup> *The whole seede of Israell shall be justified, and glory, in the Lord.* <sup>a</sup> *Isa* 45, 25.

13. Yet is there also further grace perteyning to life and godlines giuen us of God, euen our *Sanctification*; whereunto he hath <sup>b</sup> called us, and which we attayn unto <sup>c</sup> by fayth in Christ. For the grace of God that bringeth salvation unto all men, and hath appeared; doth <sup>d</sup> teach us that we should deny ungodly-

<sup>t</sup> *Ier.* 50, 20.<sup>v</sup> *Isa* 44, 22, 23.<sup>x</sup> *Mic.* 7, 19<sup>y</sup> *Rom.* 8, 33.<sup>z</sup> *psa.* 71, 16<sup>a</sup> *Isa* 45, 25.<sup>b</sup> *1 Thef.* 4, 7.<sup>c</sup> *Aff.* 26, 18<sup>d</sup> *Tit.* 2, 11, 12.

nes and worldly lusts, & that we should  
 liue soberly and righteously & godly in  
 e Rom. 6, 1. this present world, and not e continew  
 f Isa. 63, 18. still in sinne, that grace may abound. We  
 are the people of f Gods holynes, and he  
 g Lev. 22, 32 will be g halowed among us, he the Lord  
 h Ezek. 36, 25 doth sanctify us; he powreth h clean wa-  
 i Heb. 10, 22. ter upon us, that we may be cleane,  
 k Ezek. 36, 26. i sprinkled in our harts from an evil con-  
 l verse 27. science, and washed in our bodies with  
 pure water; he k taketh away the stony  
 heart out of our body, and giveth us an  
 heart of flesh, he l putteth his spirit with-  
 in us, and causeth us to walke in his sta-  
 m Ezek. 37, 23. tutes, to keepe his judgements and doe  
 n Lev. 19, 2 them, that we be m polluted no more  
 with our abominations, nor any of our  
 transgressions; and sayth unto us, *"Thou  
 shall be holy, for I the Lord your God am  
 holy. And this is another condition of  
 his gracious covenant with us, as it is  
 o Heb. 8, 10 written, o I will put my lawes in their mind  
 and in their heart I will write them, and I  
 will be their God, and they shall be my peo-  
 ple.*

14. Of this Sanctification there be  
 two parts, which they that long after life  
 and

and to see good dayes, must seeke; first, p 1 Pet. 3, 10,  
 to eschew evill, 2 and to doe good. II.  
 The way to attain these, is by the 1 death q Rom. 6, 3,  
 and buriall of the old man, the corrupti- 4, 6.  
 on of nature; and the resurrection of the  
 new: that so being <sup>r</sup> dead unto sinne, we <sup>r</sup> verse II.  
 may be aliue unto God, in Iesus Christ  
 our Lord. The old man, or body of  
 sinne, is the <sup>f</sup> whole man soule & body, f Iob. 3, 6, 3.  
 as he is borne by nature, euen <sup>t</sup> all flesh, t Isa. 40, 6, 7  
 and all the grace & glory thereof, which 1 Pet. 1, 24.  
 the Spirit of the Lord must blow upon,  
 and cause to fade, as the flower of grasse,  
 that the man may be borne againe, and  
 made a new creature, euen borne <sup>v</sup> of v Iohn 1, 13.  
 God. To worke this wondrous change  
 in us, the Lord giveth two speciall gra-  
 ces; the 1 *Feare*, and 2 *Love* of his name;  
 by the one to restraine us from evill, and  
 by the other to allure us unto good.

15. The Feare of the Lord, as it is the x Ps. 111, 10  
<sup>x</sup> beginning of wisdom; so is it <sup>y</sup> the y Pro. 14, 27  
 wellspring of Life, to avoyde the snares  
 of death, and many graces flow from it  
 into our soules, of which this is one  
 principall, (as Salomon sheweth,) that  
<sup>z</sup> by the Feare of the Lord we departe from z chap. 16, 6  
 evill.

<sup>a</sup>psal. 5, 7. <sup>b</sup>psal. 2, 11. <sup>c</sup>Deut. 4, 10. <sup>d</sup>Lev. 25, 17. <sup>e</sup>verse 36. <sup>f</sup>verse 43. <sup>g</sup>Lev. 19, 32. <sup>h</sup>verse 14. <sup>i</sup>ier. 32, 39, 40. <sup>k</sup>2cor. 5, 11. 10.

evill. Therefore is it joyned and commanded with the <sup>a</sup> worship and <sup>b</sup> service of the Lord, and is the speciall ende of the giving of the Law unto us, as God sayd to Moses, <sup>c</sup>Gather me the people together, and I will cause them to heare my words, *that they may learne to Feare me*, all the dayes that they shall live upon the earth. It is joyned in particular with many precepts, for a restraint to keepe us from evill, even against men; as, <sup>d</sup>Oppresse not any man his neighbour, but *feare* thy God; <sup>e</sup>thou shalt take no usury of thy brother, but shalt *feare* thy God; <sup>f</sup>thou shalt not rule over him cruelly, but shalt *feare* thy God; <sup>g</sup>thou shalt honour the person of the old man, & *feare* thy God; <sup>h</sup>thou shalt not curse the deaf, nor put a stumbling block before the blinde, but shalt *feare* thy God. It is also the ende and effect of the Gospell, whereby God <sup>i</sup>giueth us one heart and one way that we may *feare* him for ever, and putteth his Feare in our hearts that we should not depart from him, but being carefull & circumspect in all our wayes knowing <sup>k</sup>the terrour of the Lords,

Lord, before whose judgement seat we must all appeare, to receiue according to our works, and into whose hands it is <sup>1a</sup> *1 Heb. 10, 31* a fearefull thing to fall: may therefore passe the <sup>m</sup> time of our pilgrimage in <sup>m</sup> *1 pet. 1, 17* feare, cleansing our selues from all filthy-nes both of flesh & spirit, <sup>n</sup> growing up <sup>n</sup> *2 Cor. 7, 1* unto full holynes in the feare of God, & making an end of our salvation<sup>o</sup> in feare <sup>o</sup> *Phil. 2, 12.* and trembling; our flesh trembling (as <sup>p</sup> *psal. 119.* did Davids) <sup>p</sup> for feare of the Lord and <sup>120.</sup> we being afrayd of his judgements. His mercies also are shewed us to this end, as it is written, *q Mercy is with thee that thou mayst be feared.* This grace God giveth to his Saints, to humble them that they be <sup>t</sup> not high minded, but may <sup>t</sup> *Rom. 11, 20* walk in reverence before him, and their hearts be <sup>s</sup> in his feare continually, that <sup>s</sup> *pro. 23, 17.* it may goe well with them and with <sup>t</sup> *Dent. 5, 29* their children for ever; for he that <sup>v</sup> *pro. 13, 13.* feareth the commandement shall be re-warded. By this grace haue his people communion with him, and feelee his goodnes, for <sup>x</sup> the eye of the Lord is up- <sup>x</sup> *psa. 33, 18.* on them that feare him, and trust in his mercy; <sup>y</sup> he delighteth in them, he will <sup>y</sup> *ps. 147, 13* fulfill



z *ps. 145, 19* fulfill<sup>z</sup> the desire of them, and nothing  
 a *Ps. 34, 9.* a shall be wanting unto them, as he hath  
 b *Ps. 25, 13,* promised by his prophet; b their soules  
 14. shall dwell in good, their seede shall in-  
 herit the land, & the secret of the Lord,  
 and his covenant shall be revealed unto  
 them. Wherefore unto man he sayth,  
 c *Job 28, 28.* c *Behold the Feare of the Lord is wisdom,*  
*and to depart from euill is understanding;*  
 d *Prov. 22, 4* d *the reward of humility and the feare of*  
*God, is riches and glory and Life.* Vnto  
 this therefore let us take heede, for in it  
 e *ch. 14, 26.* e is an assured strength; by it we shall  
 f *Ecc. 7, 20,* f come out of all extremities that are ey-  
 18, 19. ther too much or too little; and to g feare  
 g *Ecc. 12, 13* God and keepe his commandements is  
 h *Pro. 19, 23* the whole man; this leadeth him h unto  
 Life, and being filled therewith, he shall  
 continew and not be visited with euill:  
 i *Isa 33, 6.* that he may know, that i *the feare of the*  
*Lord is his treasure,* as sayth the Pro-  
 phet,

16. But because the ende of the  
 k *1 Tim. 1, 5.* Commandement, is k *Loue,* out of a pure  
 hart, and of a good conscience and of  
 l *Rom. 13, 16* faith unfeigned, and Loue is the l ful-  
 filling of the Law: therefore hath God  
 compri-

comprised his whole will touching our Sanctification and obedience in two precepts, 1 Thou shalt <sup>m</sup> Loue thy Lord <sup>m Mat. 22,</sup> thy God, with all thy hart, with all thy <sup>37.</sup> soule, and with all thy minde; and 2 Thou shalt <sup>n</sup> Loue thy neighbour as thy <sup>n verse 39.</sup> selfe; on <sup>o</sup> these two commandements hangeth the whole Law, and the Pro- <sup>o verse 40.</sup> phets. Ase vill therefore is to be <sup>p</sup> hated and eschewed, so that which is good <sup>p Psal. 97, 10</sup> ought <sup>q</sup> to be loved, and <sup>r</sup> cleaved un- <sup>q Amos 5, 15</sup> to: the head and fountaine of all which <sup>r Rom. 12, 9</sup> good, is onely <sup>s</sup> God himself; who first <sup>s Luk. 18, 19</sup> is to be loved, and aboue all; but hath given us this commandement, <sup>t</sup> that he <sup>t 1 Ioh. 4, 21</sup> which loveth God, should loue his brother also.

17. And as we haue of him this Law of loue, se haue we from him the grace to loue both him and his law, and shall from him receiue the fruit therof which is Life. This Moses shewed Israell of old, saying, <sup>v</sup> The Lord thy God will cir- <sup>v Deu. 30, 6.</sup> cumsise thyne hart, and the hart of thy seede, that thou mayst Loue the Lord thy God with all thy hart and with all thy soule, that thou mayst Live. Thus we loue him, <sup>x</sup> be- <sup>x 1 Ioh. 4, 19.</sup> cause

cause he loved us first, and hath inclined our harts and drawne us after him. *Againe* because as Christ sayth, y he that hath his commandements and keepeth them, is he that Loveth him; therefore haue we this rule and direction giuen us by Moses further, joyning these two together, *2 Thou shalt Love the Lord thy God, and shalt keepe that which he commandeth to be kept; that is, his ordinances and his lawes and his commandements all-way.*

18. From this ariseth much comfort to the Saints, which finding themselves affected with the Loue of God, & feeling his loue a shed abroad in their harts by the holy Ghost which is giuen unto the, do grow in this grace, and b keepe themselves in the loue of God, looking for the mercy of our Lord Iesus Christ unto eternall life. They c loue his commandements aboue the finest gold, & therefore haue d much peace, and shall haue no hurt or scandall; their e delight is in his commandements which they haue loved, their f hands also doe they lift up unto them; and hereupon doe expect to be

y Ioh. 14, 21

Dent. 10, 1

Rom. 5, 5

Iude v. 21

psal. 119, 127

d verse 165

e verse 47

f verse 48

be quickened and conserued in life according to the loving kindenes of the Lord, who <sup>h</sup> preserveth all them that loue him, <sup>i</sup> keepeth covenant and mercy towards them, and causeth all things to work together for the best unto them. For God <sup>1</sup> is Love (as sayth the d sciple in whome Iesus loved,) and *he that dwelleth in love dwelleth in God, & God in him;* and <sup>n</sup> grace shall be unto all them that loue him, unto immortalitie. Moses in spirit foreseeing this, sayd unto Israel; <sup>o</sup> I call heauen and earth to record this day against you, that I haue set before you life and death, the blessing and the curse: therefore chuse Life, that thou and thy seed may liue; *by loving the Lord thy God,* by obeying his voice, and by cleaving unto him; for he is thy Life, & the length of thy dayes.

19. But because our Life <sup>p</sup> is hid with Christ in God, and though now we be the sonnes of God, <sup>q</sup> yet it doth not appeare what we shall be, but when <sup>r</sup> Christ which is our Life shall appear, then shall we also appeare with him in glorie, be like unto him, and see him as he is: there-

<sup>g</sup> verse 159.

<sup>h</sup> Psal 145, 20.

<sup>i</sup> Dan. 9. 4.

<sup>k</sup> Rom. 8, 28

<sup>l</sup> 1 Ioh. 4, 16

<sup>m</sup> Ioh. 21, 20, 24.

<sup>n</sup> Ephe. 6, 24

<sup>o</sup> Deut. 30, 19, 20.

<sup>p</sup> Col. 3, 3.

<sup>q</sup> 1 Ioh. 3, 2.

<sup>r</sup> Col. 3, 4.

f 1 Pet. I, 3.

z verse 4.

v Heb. 6, 18,  
19, 20.x Prov. 24,  
14.y ὑπομονή,  
Heb. II, I.

z Rom. 4, 18

a Rom. 8, 25.

fore hath he giuen us another grace per-  
teyning to Life and godlynes, called *the*  
*living hope*, unto which God of his a-  
boundant mercie hath begotten us by  
the resurrection of Iesus Christ from the  
dead. This vertue respecteth our good  
that is to come, our *inheritance* reser-  
ved for us in heauen, yea thither hath it  
power to come, entring (as the Apostle  
sayth) v in to that which is within the  
vaile, whither the forerunner Iesus is for  
us entred in, and this Hope we haue as  
an anker of the soule, both sure & sted-  
fast, holding it fast in all tempests of tri-  
bulations or tentations; knowing (as Sa-  
lomon sayth) that *there is an ende*, & our  
*hope shall not be cutte off*.

20. There be two companions, and  
as it were sisters of this grace; 1 Faith,  
and 2 patience; Faith goeth before as  
the guide and susteyner, being the y sub-  
sistance or ground of things hoped for;  
as Abraham by fayth, euen z above  
hope, beleeeved under hope; Patience  
accompanieth it, and teacheth to wayte,  
as it is written, *a if we hope for that we*  
*see not, we doe with patience abide for it.* And  
thus

thus is fulfilled that which Isaias sayth,  
 b *he that beleeueth shall not make hast*, and b *Isa. 28, 16.*  
 consequently, shall not c *be ashamed*; but c *1 Pet. 2, 6.*  
 being assured that d *he which shall come* d *Heb. 10, 37*  
 will come, and will not delay, e *though* e *Hab. 2, 3.*  
 he tary yet we wayt, as the prophet bid-  
 deth us, because the Father which hath  
 loved us, hath f *giuen us everlasting con-* f *2 The. 2, 16*  
 solation and good hope through grace;  
 and hope g *maketh not ashamed*, yea we g *Rom. 5, 5.*  
 h *rejoyce in hope*, as being the thing h *Rom. 12, 12*  
 whereby i *we are saved*, and he which is i *Rom. 8, 24*  
 the k *God of hope filleth us with all joy* k *Rom. 15, 13*  
 and peace in beleeving, and causeth us to  
 abound in hope, through the power of  
 the holy Ghost.

21. One of the special promises  
 which the anker of Hope layeth hold  
 upon, & that by reason of the Covenant  
 of God with us, is *the Resurrection of the*  
*Dead*. For as God calling himselfe the  
 God of Abraham Isaak and Iaakob, l *Exod. 3, 6.*  
 when they were dead unto the world,  
 but living unto him, did teach his peo-  
 ple thereby, that he would rayse them up  
 againe from death, as our Saviour m *Luke 20,*  
 n *expoundeth his Fathers oracle: euen* n *37, 38.*



so we all that are in the same covenant of grace, and haue him for our God, do belecue that after our flesh hath bene sowne in dishonour, & seene corruption,

1<sup>st</sup> Cor. 15, it shall be rayfed in glory by the power of God; for in our graues, we shall  
43.  
o Ioh. 5, 28, heare the voyce of Christ at his appearing, and shall come forth unto the resurrection of Life. And then shall we  
29. injoy all the good promises in that Citie

p Heb. 11, 10 p which hath foundations, whose buylder and maker is God, who is not ashamed of us to be called *our God*, because  
q verse 16. q he hath prepared for us a citie.

22. Thus haue we through the grace of our God, those three heavenly virtues mentioned by the Apostle; 1, *an effectuall sayth*, 2, *a diligent loue*, 3, *and the patience of Hope* in our Lord Iesus Christ; by Fayth to beleue the mysteries of life & all his word; by Loue to cleaue unto him, and keepe his commandements; by Hope to expect the fulfilling of all good promises, which God that cannot lye hath made unto us; and these three things doe abide with us during  
1<sup>st</sup> Cor. 13, 13 this present life, that walking in them,

we may haue fellowship with the Lord  
in spirit, who having thus decked us  
with the garments of bewtie and glorie,  
with mercy and salvation through fayth  
in his name, doth then <sup>c</sup> *seale* us with that  
holy spirit of Promise, which is the ear- <sup>t Ephe. I, 13,</sup>  
<sup>14.</sup>  
<sup>nest</sup> of our inheritance, untill the redem-  
ption of the possession purchased, (the  
full redemption of all Saints,) unto the  
prayse of his glorie. For as he hath <sup>v</sup> cho- <sup>v verse 4.</sup>  
sen us in Christ before the foundation of  
the world, that we should be holy and  
without blame before him in loue: so  
having effectually called, justified, and  
sanctified us of his unspeakable grace,  
he giveth us also certainty and assurance  
of <sup>\*</sup> our election, that we shall never fall <sup>x 2 Pet. I, 10</sup>  
from, nor be forsaken of him. For the  
seed, wherewith we are borne anew, is  
any immortall seed, which can never <sup>y 1 Pet. I, 23</sup>  
dye, and this seed <sup>z</sup> remayneth in us, to  
keepe us from sinne: and if we sinne, we <sup>z 1 Iohn 3, 9.</sup>  
haue an <sup>a</sup> advocate with the Father, euen  
Iesus Christ the iust, who maketh inter- <sup>a 1 Iohn 2, 1</sup>  
cession, & prayeth for us that our <sup>b</sup> faith <sup>b Luke 22,</sup>  
faile not; he also giveth us repentance <sup>32.</sup>  
<sup>c</sup> unto life, and worketh in us godly fo- <sup>c Act. II, 18.</sup>

row for our misdeeds; so we are renewed by repentance dayly, and revived by faith, knowing that God hath <sup>d</sup> stablished to himselfe his people Israel, to be his people for ever, and he is their God, his gifts & calling are <sup>e</sup> without repentance; he that hath begun his good work in us, will <sup>f</sup> performe it unto the day of Iesus Christ: for he hath made an <sup>g</sup> everlasting covenant with us, that he will never turn away from us to doe us good, and hath put his feare in our hearts; that we shall never departe from him; and hath sayd concerning us by his Prophet, <sup>h</sup> *My people shall never be ashamed.* Thus the <sup>i</sup> hope of salvation is for an helmet upon our heads; for that God hath <sup>k</sup> not appointed us unto wrath, but to obteyne salvation by our Lord Iesus Christ; and we rejoyce with joy unspeakable & glorious, being perswaded <sup>l</sup> that neither death nor life, nor Angels nor principalities, nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the loue of God, which is in Christ Iesus our Lord.

23. Our God it is which thus <sup>m sta-</sup> m 2 Cor. 1,  
 blissheth us in Christ, and hath anoynted 21, 22.  
 us, and also sealed us; and giuen us the  
 earnest of his spirit in our hartes, euen  
 the spirit of adoption whereby we crie  
 unto him <sup>n</sup> Abba father; & of us he sayth <sup>n Rom. 8, 15</sup>  
*o This people haue I formed for my selfe, they* of Isa. 43, 21.  
*shall shew forth my prayse.* And being thus  
 furnished with his graces, we finde and  
 feele the sweetnes of that fellowship &  
 communion, that we haue with him in  
 Christ Iesus and by his spirit.

24. This communion the scripture  
 setteth downe by similitude of *walking*,  
 and *dwelling together*. For God hath pro-  
 mised <sup>p</sup> *I will walke among you, and I will* p leu. 26, 12  
*be your God, and ye shall be my people;* and  
 for his habitation, although <sup>q</sup> he filleth q 1cr. 23, 24.  
 heauens and earth, and the <sup>r</sup> heauens of r 1 Kin. 8, 27  
 heauens are not able to conteyne him,  
 being considered in his infinite majestie:  
 yet abaseth he himselfe to converse with  
 us that dwell in houses of clay, as he saith  
 by the Prophet, <sup>r</sup> *I dwell in the high and* r Isa 57, 12.  
*holy place; With him also that is of a con-*  
*trite and humble spirit, to reuiue the spirit of*  
*the humble, and to giue life to them that are*

of a contrite heart. Which grace that all the Saints might take knowledge of, the voice is written, which was heard out of heauen to say, *Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himselfe will be their God with them.*

- This Tabernacle is the bodies & soules of the Saints, as the Apostle sayth, *Ye are the Temple of the Living God, euen as God hath said, I wil dwell in them, & walk (with them): y your body is the temple of the Holy ghost.* On the other side, we are said to walke with God, as did *Enoch*, and *Noah*, & as the Lord requireth of euerie man, that *he humble himselfe to walk with his God*; we dwell in his tabernacle for ever, our trust is under the covering of his wings, and as the Apostle *John* sayth, *Hee that keepeth his commandments dwelleth in him, and he in him.*

25. This grace is so heauenly and supernaturall, as it cannot be comprehended by the carnall man; nor imbraced & walked in with comfort by sinners and hypocrites. The naturall man thinketh *the dwelling of God is not with flesh*; the

unbeleeving among the Saints, in day of  
 their distresse do say, *e Is the Lord among* cExod. 17, 7  
*us or no?* The sinner and hypocrites in  
 Sion, are afraid saying, *f Who among us* f Isa. 33, 14.  
*shall dwell with the devouring fire? who*  
*among us shall dwell with the everlasting*  
*burnings?* And indeede the throne of  
 iniquitie hath no fellowship with him; g Psal. 94, 20  
 but the pure of heart endure, as *h* seeing h Heb. 11, 27  
 him who is invisible; they sing, *i The* i Psal. 46, 7.  
 Lord of hosts is with us, the God of Iaa-  
 kob is our refuge; they serue him and  
*k* see his face, his name is on their fore- k Rev. 22, 4  
 heads, and they say, *l* It is good for us l Psal. 73, 28.  
 to draw neare unto God; *m* Lord lift up m Psal. 4, 6.  
 the light of thy countenance upon us.

26. This conversing of the Saints  
 with God is spirituall and mysticall; we  
 walke *n* by fayth and not by sight; fayth n 2 cor. 5, 7.  
 which is the *o* evidence of things not o Heb. 11, 1.  
 seene. He that is joynd to the Lord *p* is p 1 Cor. 6, 17  
*is one spirit*, sayth the Apostle. Againe  
 Gods walking with us, is strange & un-  
 couth to the world; for he bringeth us  
 into many tribulations, his way *q* is in the q Psal. 77, 19.  
 sea, his paths in the great waters, and his  
 footsteps are not knowen; he leadeth us

K s through



through the wildernes, through a desert  
 ⁊ *Jer. 2, 6.* and waste land, ⁊ and by the shadow of  
 ⁊ *Dent. 8, 15* death; where scierie serpents are, and  
 scorpions, and drought without water;  
 ⁊ *verse 2.* to humble us and to proue us, to know  
 what is in our heart, that he may ⁊ doe us  
 ⁊ *verse 16.* good in the latter ende; he bringeth us  
 ⁊ *Zuch. 13, 9* through ⁊ the fyre, and fineth us as the  
 siluer is fined, and tryeth us as gold is  
 tryed; and yet he sayth, *It is my people,*  
 and we do say, *The Lord is our God.*

27. And hence ariseth, the comfort  
 of our harts, that alwayes we behold  
 God with us, yea feele him within us;  
 and answer Amen by faith to all his pro-  
 mises. He sayth, ⁊ Feare not for I am  
 y *Isa. 41, 10.* with thee, be not afrayd for I am thy  
 God; we say againe, ⁊ though I should  
 ⁊ *Psal. 23, 4.* walk through the vally of the shadow of  
 death, I will feare no evill, because thou  
 art with me. He sayth of every of his  
 a *Psa. 91, 15.* Saincts, a I will be with him in trouble,  
 I will deliver him and gloryfy him: they  
 b *Aff. 2, 25.* testify and say; b I beheld the Lord al-  
 wayes before me; for he is at my right  
 c *Isa. 8, 9, 10* hand that I should not be shaken; c ga-  
 ther together on heaps o ye oecople, and

ye shall be broken in peeces, take coun-  
 sell together, yet shall it be brought to  
 naught, pronounce a decree, yet shall it  
 not stand, *for God is with us.* The Pa-  
 triarchs moved with envie, sold Ioseph  
 into Ægypt, but *d God was with him* *d Aã. 7,9,*  
 (sayth the scripture,) and delivered him *10,*  
 out of all his afflictions. To Iaakob  
 God sayd, *e* turne againe to the land of *e Gen. 31,3.*  
 thy fathers and to thy kintred, and *I will*  
*be with thee;* in his returne, he was in dan-  
 ger and prayed, *f* *ô God of my father* *f chap. 32,9.*  
 Abraham &c, Lord which saydest unto  
 me returne to thy countrie and kintred,  
 and *I will doe thee good.* Thus alwayes  
 the Saincts assure themselves of good by  
 Gods presence with them, and of shelter  
 from evill; and count themselves naked  
 and helpelesse when he withdrawes his  
 face; as when in displeasure he had mo-  
 ved his Tabernacle *g* farre off from the *g Exod. 33,7*  
 host of Israel, and seemed as if he would  
 haue walked no further with them; then  
 Moses sayd, *h* *If thy presence goe not with* *h ver. 15, 16*  
*us cary us not hence; and wherein now shall*  
*it be known that* *?* *and thy people haue*  
*found favour in thy sight?* shall it not be when  
*thou*

thou goest with us? so *7* and thy people shall have preeminence before all people that are on the earth. Finally, as the Saints encourage themselves against their foes

*i* Num. 14 9 with this, *i* their shadow is departed from them, and the Lord is with us. feare them not: so God foretold that when many tribulations should come upon his people, they then would say, *k* Are not these troubles come upon me, because my God is not with me?

28. For the presence of God, and communion of his graces, so saveth his Saints out of all adversities; that no wisdom counsell or strength of any enemy can hurt, no creature can hinder them from their happines; the Lord their God *l* who goeth before them, he fighteth for them, and *m* rideth upon the heauens for their help, the eternall God *n* is their refuge, and under his armes they are for ever, he casteth out the enemy before them and sayeth, Destroy; so as wax melteth from the presence of the fyre, *o* the wicked perish from the presence of God; But his people he *p* upholdeth in their integritie, and doth

*l* Dent. 1, 30.

*m* ch. 33, 26

*n* verse 27.

*o* Psal. 68, 2

*p* Ps. 41, 12.

set them before his face for ever, both  
 they and <sup>q</sup> their seed shall stand fast in <sup>q</sup> *Psf.* 102, 26  
 his sight; for they are his <sup>r</sup> portion or in- <sup>r</sup> *Deu.* 32, 9.  
 heritance, and they shall <sup>i</sup> walk in the <sup>i</sup> *Psf.* 4, 89, 15.  
 light of his countenance, he leadeth them  
 with his owne glorious arm, <sup>t</sup> dividing <sup>t</sup> *Isa.* 63, 12.  
 the waters before them, to make him-  
 selfe an everlasting name; he sayth, <sup>v</sup> pre- <sup>v</sup> *Isa.* 57, 14  
 pare the way, take up the stumbling  
 blocks out of the way of my people, so  
 causeth he them to <sup>x</sup> goe upright, giving <sup>x</sup> *Leu.* 26,  
 y strength unto him that fainteth, and <sup>y</sup> 13.  
 multiplying might to him that hath no <sup>y</sup> *Isa.* 40, 29.  
 power, and they <sup>z</sup> renew strength, they <sup>z</sup> *Isa.* 40, 31.  
 lift up the wings as the eagles, they runne  
 and are not weary, they walk and faint  
 not. He supplieth all their wants, <sup>a</sup> fil- <sup>a</sup> *Psf.* 107, 9  
 ling the hungry soule with good, and  
 satisfying the soule that thirsteth after  
<sup>b</sup> righteousness; for righteousness <sup>c</sup> goeth <sup>b</sup> *Mat.* 5, 6.  
 before him, and setteth her steps in the <sup>c</sup> *Psf.* 85, 13  
 way, he <sup>d</sup> bringeth neere his justice, it is <sup>d</sup> *Isa.* 46, 13.  
 not farre off, and his salvation shall not  
 tarie, for he giveth it in Sion, and his  
 glory unto Israel.

29. And they again, being a people  
 in <sup>e</sup> whose hart is his law, and knowing <sup>e</sup> *Isa.* 51, 7.  
 that

f *Amos 3,3.* that *two cannot walk together* (as sayth *the*  
 prophet, ) *except they be agreed* ; labour  
 by faith to haue peace with him, and  
 to walk before him in uprightnes, to  
 g *Col. 1, 10.* walk g worthy of him, and please him  
 in all things, being fruitfull in all good  
 works, & increasing in the knowledg of  
 h *Deut. 26,* God. For this they haue h promised un-  
 17, 18. to him when they entred into his cove-  
 nant; and therefore are their soules deli-  
 i *Psal. 116, 8* vered from death, i that they may walk  
 before the Lord in the land of the living.  
 k *1 Km. 8, 25* And because to walk k *before God*, is to  
 with 2 *chron.* walk in his Law, (as the scripture teach-  
 6, 16. eth;) therefore l loue they the law of the  
 l *Psal. 119, 97* Lord, it is their meditation continually,  
 m *2 Cor. 3, 3.* and it is written upon m the table of their  
 n *Psal. 119,* hart; their delight is n in his commande-  
 47, 48. ments which they haue loved, their  
 hands also doe they lift up unto them,  
 o *verse 46.* their mouth o talketh of them, their  
 p *verse 32.* feete p runne in them, their q soule  
 q *verse 167.* keepeth them, and they will r never for-  
 r *verse 93.* get them; all their members are giuen up  
 f *Rom. 6, 13,* as f instruments of righteousness to serue  
 17. and please the Lord, and they t apply  
 t *Psal. 119,* their hart to fulfill his statutes alwayes,  
 112. euen

even unto the end. Thus their <sup>v</sup> righteousness goeth before them, and the glory of the Lord embraceth them, he <sup>x</sup> strengthneth them *in the Lord*, and they <sup>x</sup> *zac. 10, 12* walk in his name, their hearts being <sup>y</sup> *1 Thes. 3, 13* stable and unblameable in holynes before him, & there is no <sup>z</sup> condemnation unto *z Rom. 8, 1.* them, for that they are in Christ Iesus, and walk not after the flesh but after the spirit.

30. And now they eate their bread <sup>a</sup> with joy, and drinke their wine with a *a Eccles. 9, 7.* cheerfull heart, because God accepteth their works, <sup>b</sup> the words of their *b Psal. 19, 14.* mouthes, and the meditation of their hearts. They please him and haue his blessing even in their civill affayres, and <sup>c</sup> handy labours: the world & <sup>d</sup> all earthly creatures are subdued unto them, and *c Psal. 128. d 1 Cor. 10, 25, 26.* they use them for their service and comforte in the Lord; if they <sup>e</sup> eate, it is to *e Rom. 14, 6* the Lord, if they eate not it is to him also, giving God thanks, & doing all things that they do, <sup>f</sup> unto his glorie. So though *f 1 Cor. 10, 31.* they be in the world, yet are they not <sup>g</sup> of the world, and though they <sup>h</sup> walke in *g Iob 17, 14 h 2 Cor. 10, 9* the flesh, yet warre they not, neither *i* walke



*i Rom. 8, 1.* i walke they after the flesh; but being on  
*k Phil. 3, 20.* earth, their *k* conversation is in heaven,  
*l Pro. 15, 24* and the way of Life is *l* on high unto  
them, to avoyd from hell beneath. They  
*m Psa. 105, 4.* *m* seeke his face continually, and with  
*n Psa. 21, 6.* *n* the joy of his face he maketh the glad,  
*o Psa. 31, 20.* and in the *o* secret thereof he hideth them  
from the pride of men, he keepeth them  
*p Deu. 32, 10* *p* as the apple of his eye. He sayth unto  
them, *q* Heare my law, *o* my people, in-  
*q Psa. 78, 1.* *q*cline your eares to the wordes of my  
*r Ier. 11, 4.* *r* mouth, *r* obey my voyce, and doe all  
things which I command you, so shall ye  
be my people, and I will be your God:  
*f Mic. 4, 5.* they answer, all peoples *f* will walke  
verie one in the name of his God, & we  
will walke in the name of our God for  
ever and ever; teach us thy way, *o* Lord,  
*r psal. 86, 11.* *r* and we will walke in thy truth, knit  
our hearts to thee, that we may fear thy  
name. Thus hoping for his glorie, which  
*v Iohn. 3, 3.* is to be reveled, they *v* purge themselves  
as he is pure, and walke in the light, *x* as  
*x Iohn 1, 7.* he is in the light, having fellowship one  
with another, and the blood of Iesus  
Christ his Sonne cleansing them from all  
sinne

sinne. And the Lord y giveth strength y *psal. 29, 11*  
 unto his people, the Lord blesseth his  
 people with peace; he is as z the dew un- z *Hof. 14, 6*  
 to them, they growe as lilies, and fasten  
 their rootes, as the trees of Lebanon,  
 dwelling under his shadowe, z they re- a *verse 8.*  
 vive as the corne, & flourish as the vine,  
 and still b bring forth fruit, euen in their b *psa. 92, 14*  
 hoarie age, and God is their guide euen  
 unto the death. Yet then forsaketh hee  
 them not; but as when they lived, they  
 lived unto him, so now when they dye,  
 they c dye unto him, and are his; peace c *Rom. 14, 8.*  
 commeth, and d they rest in their beds, d *isa. 57, 2.*  
 everie one that walketh before him, till  
 their changing shall come, and they be  
 translated from death to life, to see the  
 King in his glorie, euen God as he is, and  
 to be satisfied with his image.

31. For notwithstanding all this grace  
 and communion that we haue with God  
 by fayth; we are not perfect, neyther  
 shall be, till we haue attayned e the re- e *phil. 3, 12.*  
 surrection of the dead: here f we see f *1 Cor. 13,*  
 through a glasse darkely, and not face to *12.*  
 face, we know in part onely, and doe  
 grow in grace and knowledge dayly; we

L

behold

behold the glorie of the Lord with open  
 face, but <sup>g</sup> as in a mirrour, and are chan-  
 ged into the same image from glory to  
 glorie, as by the spirit of the Lord. We  
 haue first our infancie, and are <sup>h</sup> as babes  
 in Christ; after we are as <sup>i</sup> young men  
 strong in fayth, and doe overcome the  
 wicked one; and proceed in riper yeres,  
 waxing old in fayth, and knowledge of  
 him which is from the beginning: thus  
 our way shineth as the morning light,  
 k that shineth more and more unto the  
 perfect day, and we walke on earth, as  
 did Abram in Canaan, <sup>l</sup> going and jour-  
 neying towards the South.

32. But of all the waies and meanes,  
 whereby we haue communion with God,  
 there is none more liuely, powrfull and  
 comfortable then *Prayer*; whereby we  
 converse with the Lord most neerly,  
 poure out our complaints as children in  
 to the bosome of their father, and praise  
 his name; are heard and answered of him  
 to the glorie of his grace, the joy of our  
 hearts, & the increase of our fayth, with  
 all vertues and fruits of the Spirit.

33. The ground of this heavenly

exerc

exercise, whereby man is so bold, as to come unto the throne of grace, & talke with God, is his commandement, which sayth, *m* *Call upon me in the day of trouble,* *m* *Pf. 50, 15*  
*I will deliver thee, and thou shalt glorifie me;*  
*n* *Call unto me, and I will answer thee, and* *n* *1st. 33, 3.*  
*shew thee greates and mightie things, which thou knowest not.* Moreover he willet us to be nothing carefull, but in all things *o* *Phil. 4, 6.*  
to let our requests be shewed unto him, in prayer and supplication; with giving of thanks, yea *p* to pray continually, and *p* *1 Thes. 5,*  
in all things to giue thanks, because this *17, 18.*  
is the will of God in Christ Iesus towards us.

34. To guide us in this action, he hath giuen us outward instruction *q* in his *q* *Mat. 5, 5,*  
word, that we may aske according to his *q* *Ec.*  
will; with assurance, that *r* whatsoever *r* *1 Ioh. 5, 14*  
we so aske, he heareth us, and we haue *15.*  
the petitions that we desire of him. He giveth us also inward assistance by his spirit, which dwelleth in us, and is the *f* *Rom. 8, 9.*  
spirit of the adoption-of-sonns, where- *r* *1 Ioh. 15.*  
by we crye *Abba Father*; which spiritual- *v* *Rom. 8, 26*  
ly helpeth our infirmities, (who know *v* *Rom. 8, 26*  
not what to pray as we ought) and it self

maketh requests for us , with sighes and  
groanes unutterable. Thus powring out  
upon his people ( as he did promise,)

x *2 Cor. 12, 10*  
y תחנונים

x the spirit of grace & of y supplications,  
and furnishing them with gifts for this  
heavenly worke, he heareth and granteth  
their requests, as David sayth, z *Lord thou*  
*hearest the desire of the poore , thou preparest*  
*their heart, thou bendest thine eare.*

z *psal. 10, 17*

35. So when we call upon the Lord  
in our trouble, and crye unto our God,

a *psal. 18, 6*

a he heareth our voice out of his temple,  
and our crie comes before him into his

b *Isa. 65, 24*  
c *Gen. 24, 15.*

eares; yea b before we call, he answer-  
eth; and whiles we speak he heareth; for

c *Heb. 10, 19*

by c the blood of Iesus we may be bold  
to enter into the holy place , and d aske

d *Iob. 16, 24*

the Father in his name, and we shall re-  
ceiue that our joy may be full ; the spirit

e *Rom. 8, 27*

also e maketh request for us , according  
to the will of God; and he that searcheth

f *psal. 141, 2*

the hearts, knoweth what is the meaning  
of the Spirit ; & the odour of our pray-

g *psal. 141, 2*

ers, cometh up as the sweete f incense be-  
fore him, being perfumed with those o-

g *Rev. 8, 3, 4*

dours that are offred with the g prayers  
of all saincts , out of the Angels hand ,

that

that Angel <sup>h</sup> of the Covenant, who is <sup>h</sup> Mal. 3, 1.  
now at the right hand of God, <sup>i</sup> and maketh request also for us. <sup>i</sup> Rom. 8, 34.

36. Thus the Saints haue access unto God, and neere communion with him in prayer; though the wicked <sup>k</sup> call <sup>k</sup> psa. 14, 4.  
not upon him, or if they call, he <sup>l</sup> heareth them not. Their golden <sup>m</sup> vials are <sup>l</sup> Job. 9, 31.  
full of odours, they <sup>n</sup> delight in the Almighty, & lift up their faces unto God, <sup>m</sup> Rev. 5, 8.  
they make their prayer unto him, & he <sup>n</sup> Job 22, 26.  
heareth them, and they pay their vowes, <sup>o</sup> psa. 113, 21.  
saying, <sup>o</sup> I will thanke thee for thou hast heard me, and hast beene my salvation:  
Blessed be God which hath not put back my prayer, nor his mercy from me. <sup>p</sup> psa. 66, 20.

37. The fruits that come unto us by this holy exercise are more then can be told; there being infinite occasions from day to day, of making request to the Lord, and filling our mouthes with new songs of prayse for our salvations. Admirable is the force and valour of this action, which peirceth the heauens and cometh unto God, and prevaileth with him, in <sup>q</sup> whatsoever we ask according <sup>q</sup> 1 Job. 5, 14.



r *Iam.* 1,6. to his will, if we ask in faith, and r *waver*  
 f *Psal.* 145, him, & to all that call upon him in trueth;  
 16,19. and fulfilleth the desire of them that  
 f *Psal.* 81,10 feare him, unto whom he hath promi-  
 sed, *Open thy mouth wide and I will fill*  
 v *Deut.* 4,7. it. Hereupon Moses sayd, *What na-*  
 tion is so great, unto whom the Gods come  
 neere unto them, as the Lord our God is  
 neere unto us, in all that we call unto him  
 for? And if he be so neere unto every one  
 of us; let us know also, that it will be  
 our good to draw neere unto him, and  
 x *Psa.* 80,18 to say *reuiue thou us*, and we will call  
 y *Psa.* 6,2. upon thy name, because y thou hearest  
 the prayer, unto thee shall all flesh come,  
 z *Psal.* 62,8. trust in him alwayes ye people, & pour  
 out your harts before him, for God is  
 a *Mic.* 7,7. our hope; *our God will heare us.*

38. By all these things (and many o-  
 ther the like,) we may see how God  
 hath b exalted the horn of his people,  
 b *Pf.* 148,14 which is a prayse for all his Saints the  
 sonnes of Israell, a people neere unto  
 c *2 Pet* 1,4. him; unto whom he hath giuen c most  
 great & precious promises, that by them  
 they should be partakers of the godly  
 nature

nature, in that they flee the corruption which is in the world through lust; with who he so graciously comunicateth his goodnes, that they tast in this world, & of the powers of the world to come, d *Heb. 6, 5.* and doe walk in the light of his face, & feele his holy presence with them. Which presence, although it be with every of his Sainets, in all places where they be- e *Psal. 139,* come; yet is it most linely teene in their 3, 8. Assemblie, and therefore he is very terrible. f *Psal. 89, 7.* For this cause did his people g loue the g *Psal. 26, 8.* habitation of his house, and desired to and 27, 4. dwell there all their dayes, that they might behold his bewtie; and being absent from it, their soules h thirsted for h *Psal. 42, 2.* God, saying *when shall we come & appeare before the presence of God?* for they knew his promise which had sayd, *In i every i Exo. 20, 24* place where I shall put the remembrance of my name, I will come unto thee and blesse thee; they knew God was k in the mids k *Psal. 46, 5.* of his sanctuary, it should not be moved, he would help it very early. But of this holy societie, more is to be spoken particularly in another place.

## CHAPTER XII.

*Of the communion that we haue with Iesus  
Christ our Mediator.*

- I**esus Christ being God <sup>a</sup> manifested in the flesh, is giuen of the Father to be the onely <sup>b</sup> *mediator* betweene him and us; and he hath giuen him power to execute <sup>c</sup> judgment, in that he is the sonn of Man. He is the <sup>d</sup> head of the body of the Church; in him <sup>e</sup> all the buylding coupled together groweth unto an holy Temple in the Lord, and we all are built together in him, to be the habitation of God by the Spirit; he is <sup>f</sup> the way, the trueth, and the life, no man cometh to the Father but by him. And of him & his mediation, this Oracle was spoken of old to the Saints; that <sup>g</sup> their Noble ruler should be of themselves, and their Governour <sup>h</sup> (Christ) should proceed from the mids of them; and God would cause him to drawe neere and approach unto himselfe, ( when he should ascend <sup>i</sup> and sit at his right hand to make intercession for us; ) for who is he (els) that warrant-
- <sup>a</sup> 1 Tim. 3, 16.  
<sup>b</sup> chap. 2, 5.  
<sup>c</sup> Ioh. 5, 27.  
<sup>d</sup> Col. 1, 18.  
<sup>e</sup> Ephe. 1, 22.  
<sup>f</sup> Ioh. 14, 6.  
<sup>g</sup> Jer. 30, 21, 22.  
<sup>h</sup> Mat. 2, 6.  
<sup>i</sup> Dan. 7, 13.  
Rom. 8, 34.

warranteth his hart to come unto me  
sayth the Lord: And ye shall be my peo-  
ple, and I will be your God.

2. As we are made the people and  
k portion of God by Christ, and brought k *Den. 32, 9*  
by him <sup>1</sup> unto the fellowship and glorie <sup>1</sup> *John 17.*  
of his Father; so is there a speciall fel-  
lowship and communion that we haue  
with Christ, being called thereunto of  
the Father, as it is written, <sup>m</sup> *God is faithfull* <sup>m</sup> *1 Cor. 1, 9*  
*by whom ye are called unto the communion*  
*of his Sonne Iesus Christ our Lord.* And  
that this hath alwaies ben the chiefe end  
& scope of God in all his Oracles, since  
the world began, to draw men unto  
Christ, and so unto himselfe, is <sup>n</sup> before <sup>n</sup> *Chape. 7.*  
shewed. *sect. 11, 12.*

3. The summe of the grace giuen us  
through communion with our Lord Ie-  
sus, is comprised in those words of the  
Apostle saying, that Christ is of God  
made unto us <sup>o</sup> *Wisedome, and Iustice, &* <sup>o</sup> *1 Cor. 1, 30*  
*Sanctification, and Redemption.* These  
things he is unto us by vertue of his Me-  
diatorship, which consisteth in the three  
functions or offices of Prophecie, Priest-  
hood, and kingdome, committed unto

him by the Father. For from the inmost holy place, and from the bosom of the Father, is he come to p declare God unto us; he is a q Prophet rayfed up of the Lord, to speake unto us all that he commanded him, and him are we willed for to heare; the yles r are to wayt for his Law. And as he being worthy s obeyed to open the booke that is in the right hand of him that sitteth on the throne, and to loose the seven seales thereof; because t all the treasures of wisdom & knowledge are hid in him: so having v made knowen to us all things that he heard of his Father, having declared and still declaring x his Name by his word and spirit, he is the y Power of God and the wisdom of God unto us. And the things which he hath declared are two; 1 the Law to shew us our sinne, & the evils due for the same: 2 the Gospel to shew us our righteousness by grace from God, with the blessings that flow therefrom. He also being our z great high priest or sacrificer hath taken away our sinnes and all the evils accompanying them, hath redeemed us a from the curse

p Job. 1, 18.

q Gen. 18, 15

r Isa. 42, 4.

s Rev. 5, 1, 5

9.

t Col. 2, 3.

v Job. 15, 15

x Job 17, 25

y 1 Cor. 1, 24

z Heb. 4, 14.

a Gal. 3, 13.

curse of the Law, finished <sup>b</sup> wickednes, <sup>b</sup> *Mat. 9, 24*  
 and sealed up sinnes, made reconciliation  
 for iniquitie, and brought the <sup>c</sup> gift of <sup>c</sup> *Rom. 5, 17*  
 righteousness or Iustice: so by his obedi- <sup>19.</sup>  
 ence we are made just, and <sup>d</sup> grace shall <sup>d</sup> *verse 32.*  
 reigne by justice, unto eternall life,  
 through Iesus Christ our Lord, whose  
 blood doth also <sup>e</sup> purge our consciences <sup>e</sup> *Heb. 9, 14.*  
 from dead works to serue the Living  
 God, and by the same hath he <sup>f</sup> sanctified <sup>f</sup> *Heb. 13, 12*  
 his people, and contineweth a Priest for  
 ever, and is both our *Iustice & Sanctifica-*  
*tion.* Finally this our redemption from  
 euill, and restauration unto happines, he  
 conserueth and maynteyneth by his  
 mighty power, from all enemies whom  
 hee hath subdued under his owne feete,  
 and will also subdue under ours: and is  
 therefore named our <sup>g</sup> King, whom <sup>h</sup> all <sup>g</sup> *Ioh. 12, 15*  
 kings shall worship, all nations shall <sup>h</sup> *psal. 72, 11*  
 serue, who will <sup>i</sup> redeme our soules <sup>i</sup> *verse 14.*  
 from deceit and violence, will giue us  
 also the <sup>k</sup> redemption of our body, and <sup>k</sup> *Rom. 8, 23*  
 cause our last enemy Death <sup>l</sup> to be swal- <sup>l</sup> *1 cor. 15, 54*  
 lowed up in victorie, & so wil be our ful  
 redemption for ever & ever at his appea-  
 ring with glory, in the day <sup>m</sup> of redemption. <sup>m</sup> *Eph. 4, 30*  
 4. More



4. More particulárlý, touching his *Propheſie* and our communion with him therein; as God gaue him <sup>n</sup> for a witneſſe to the people, for a Prince and a Commander unto them; ſo ſhewed he himſelfe to be a faithfull and true witneſſe, in that he <sup>o</sup> ſpake to the world, the things which he had heard of the Father. This he did in his owne perſon whiles he walked with men; teaching <sup>p</sup> the true meaning and ende of all his Fathers Law, and urging the ſincere keeping of it in loue; freeing it alſo <sup>q</sup> from the falſe głoſſes and leaven of the Pharifeſ, and cutting down there traditions; for the Lord to this end, hath made <sup>r</sup> his mouth like a ſharp ſword; that by the breath of his lips he might ſlay the wicked. He alſo taught the glad-tidings of the goſpell unto the poore, thereby ſhealing the broken harted, preaching deliverance to the captiues, recovering of ſight to the blind, and the acceptable yere of the Lord: that whoſoever ſhould <sup>t</sup> heare his word and beleeuẽ in him that ſent him; ſhould haue everlaſting life, & not come into condemnation, but waſpaſſed from death
- \* *Iſa* 55, 4. *John* 18, 37.
- o *John* 8, 26
- p *Mat.* 5, & 6, & 7 cha. &c.
- q *Mark* 7, 6, 8, 10, 13.
- r *Iſa* 49, 2. and 11, 4.
- s *Luk.* 4, 18, &c.
- t *John* 5, 24.

death unto life. So he <sup>v</sup> hid not his Fa- <sup>v</sup> *psal. 40, 10.*  
 thers righteousness within his heart, but  
 declared his trueth and his salvation; he  
 concealed not his mercy and his trueth  
 from the great congregatiō, but preach-  
 ed peace and comfort to his people. For  
 God had giuen him <sup>x</sup> a tongue of the <sup>x</sup> *Isa. 50, 4.*  
 learned, that he might know to minister  
 a word in time to him that is weary:  
 grace <sup>y</sup> was powred in his lips, and they <sup>y</sup> *psal. 45, 2.*  
 were like <sup>z</sup> lillies dropping downe pure <sup>z</sup> *Song. 5, 13*  
 myrrh, and his mouth was sweet things. <sup>16.</sup>

5. As in his owne person, so did he  
 by others publish the will of his Father,  
 using hereto the ministerie both of men  
 and Angels. He gaue and still giveth the  
 a gifts of ministerie unto many men; a- <sup>a</sup> *Eph. 4, 8,*  
 boue all other he furnished his Apostles <sup>11,</sup>  
 with <sup>b</sup> power from on high, & sent them <sup>b</sup> *Luke 24,*  
 to teach al nations <sup>c</sup> to obserue all things <sup>49.</sup>  
 whatsoeuer he had commaunded them, <sup>c</sup> *Mat. 28,*  
 (and he had <sup>d</sup> made knowne to them all <sup>20.</sup>  
 things, that he had heard of his Father:) <sup>d</sup> *John 15, 15*  
 and they faythfully performed their  
 charge, keeping <sup>e</sup> nothing back, but <sup>e</sup> *Aff. 20, 27*  
 shewing men all the counsell of God,  
 for Christ <sup>f</sup> spake in them: so that now <sup>f</sup> *2 Cor. 13, 3*

g 1 Cor. 2, 16 we haue g the minde of Christ, and the  
 h Rom. 10, 8 word is neere us, h euen in our mouth, &  
 i Gal. 1, 8. in our heart, neyther may we admit of  
 k Rev. 2, 25 any i other doctrine, though it should be  
 taught by Angels from heauen, but that  
 which we haue, we must k hold fast till  
 he come. And Christ it is, that hath al-  
 waies reueled Gods will unto the world  
 since the beginning. He it was that prea-  
 ched in spirit, l to those that were diso-  
 bedient in the dayes of Noe; he m sent  
 n 1 Pt. 3, 19, 20. Esaias to preach unto Israel, and furnis-  
 m 1 Sa. 6, 8, 9. ed him with gifts and graces for that  
 With 1oh, 12, 41. worke; and still he sendeth his messen-  
 n Eph. 4, 12, 13. gers dayly, for n the gathering together  
 of the Saints, the work of the ministe-  
 rie, and edification of his body, till the  
 o 2 Cor. 8, 23 worlds ende; and they are o his glorie.  
 Finally the heauenly Spirits are also his  
 messengers for this ende and purpose,  
 when he seeth meete so to imploy them,  
 p Rev. 22, 16 as it is written, p I Iesus haue sent my An-  
 gell to testify unto you these things in the  
 churches. Thus opening unto us by all  
 meanes, the secrets of his Gospell, our  
 soules are comforted, for he bringeth us  
 q Sop. 2, 4. into the q wine celler, and Loue is his  
 banner

banner over us.

6. To assure the world that he was both the wisdom & power of God, he confirmed his doctrine by signes and wonders, doing such works, as no other man did; even as his words were, such as never man spake, his enemies being judges. He gave also of this power to such as beleaved in his name & were his witnesses; himselfe working with them, and confirming the word with signes that followed.

7. Vnto this outward administration Christ annexeth his inward grace by divine power; making even the Dead to heare his voice and live, for he hath the words of eternall life, he openeth the hearts, and causeth attention, he openeth the mindes, and causeth men to understand the scriptures; he giveth them also a mouth and wisdom, which all their adversaries are not able to speak against, nor resist.

8. Now all this life and grace doeth Christ communicate with the Saints, being their Head, & they his members. For first the Ministers of the word, how great

great gifts or authoritie soever they have  
**b** 1 cor. 3, 22, they **b** all are ours, and we Christs, and  
 23. Christ Gods; we are to trie their do-  
**c** Act. 17, 11,ctrine by the **c** scriptures, for they have  
**d** 2 cor. 1, 24 not **d** dominion over our sayth, but are  
 helpers of our joy; and in declaration  
**e** 2 cor. 4, 2, of the trueth **e** are to approue themselues  
 to every mans conscience in the sight of  
 God. Secondly the Word it selfe, even  
**f** pro. 8, 1, 2. all the scriptures, are given **f** unto us, &  
**g** c. rom. 15, written for our learning and comfort; &  
 4. this not onely to know for our selues,  
**g** 1 thes. 5, 11 but to teach exhort and edifie **g** one ano-  
 ther. Therefore is the word sayd to be  
**h** jam. 1, 21. **h** grafted in us, and what by it we do be-  
 leue, we also may boldly **i** speake, and  
**i** 2 cor. 4, 13. freely **k** practise, even all that Christ hath  
**k** Mat. 28, commanded; that as he is a **l** faithfull &  
 20. true witnes, so we also that are the Lords  
**l** Rev 1, 5. witnesses with him his chosen servant,  
 (as **m** sayth the Prophet,) may bear a good  
**m** isa 43, 10 testimonie unto the trueth; and having his  
**n** col. 3, 16. word **n** dwelling in us plenteously in all  
**o** prov. 3, 9. wisdome, may thereby our selues **o** un-  
 derstand righteousness and judgement,  
 and equitie, and every good path, and  
 be preserved from the evill way; and un-

to others may impart the p honey and p *Song. 4, 12*  
 milk of Gods graces that are under our  
 tongue: and having the q high-acts of q *Psal. 149,*  
 God in our mouth, and the two-edged 6, 7, 8, 9.  
 sword (of his r word) in our hands, may r *Heb. 4, 12.*  
 execute vengeance on the heathen, cor-  
 rections among the people; binding their  
 kings in chaines, and their nobles with  
 fetters of yron; this honour is to all his  
 Saints: who s holding forth the word s *Phil. 2, 15,*  
 of life do shine as lights in the world; 16.  
 Christ illuminating them with his glory  
 continually, and making his Church by  
 his *Prophecie*, the v *vallie of vision*, as of old v *Isa. 22, 5.*  
 it was named.

9. Touching his *priesthood*, and our  
 communion therewith, two things are  
 to be considered; First, what of his grace  
 in his owne person he hath wrought and  
 worketh for us; to weete, v *the things per-* v *τα πρὸς τὸν*  
*eyning to God*, (as the Apostle speaketh: ) 91.  
 which are, x the *Offring of a sacrifice* to x *Hebr. 5, 1,*  
 to make reconciliation for our sinnes; and c 2, 17.  
 y *Intercession*, which as our z *Advocate* he y *Heb. 7, 25.*  
 maketh with the Father for us. Second- z *I Iohn, 2, 1.*  
 ly, what by his mighty power he graci-  
 ously worketh in us, and applieth unto



us; whiles he maketh us also *Priests* unto God his Father, and communicateth with us his obedience, death, buriall, resurrection, and ascension; so causing the Blessing of God to come upon us, (as he is that seed in whom all families of the earth shall be blessed,) and giving us comfort and peace. Vnder these two heads, are all thinges comprehended, that pertain to our Iustification, & Sanctification, in the sight of God.

10. These three things of *Reconciliation*, *Intercession* and *Blessing*; the Priests of Moses law, in shadow and figure of him, performed of old for Israell. The first, whiles at the brazen altar, they <sup>a</sup> offered Burnt-offrings, & For-sinne; made <sup>b</sup> attonement, and obteyned forgiveness at the hands of God, for the sinners: but chiefly when the high-priest <sup>c</sup> sanctified the Most holy place, with <sup>d</sup> blood of the Sacrifice, and made an attonement for the children of Israell, for all their sinnes once a yere. The second, whiles at the <sup>e</sup> golden altar, he burned sweet incense every morning and euening; and once a yere also, made reconciliation up

<sup>a</sup> Lev. 1, and 4, &c.

<sup>b</sup> Lev. 4, 35

<sup>c</sup> 1 Chron. 23, 13.

<sup>d</sup> Lev. 16, 2, 15-34.

<sup>e</sup> Exo. 40, 26 27. and 30, 7, 8, 10.

on the hornes thereof, with the blood  
 of the Sinne-offring; and entred <sup>f</sup> with- <sup>f</sup> Lev. 16 12  
 in the veil; putting incense on the fyre in 13.  
 the censer before the Lord, that the  
 clowd of the incense covered the Mercy-  
 seat. The third, when having finished  
 his ministerie, the Sacrificer <sup>g</sup> lifted up <sup>g</sup> Lev. 9, 22  
 his hand towards the people, and *Blessed* 23.  
*them*; as he was separated of God <sup>h</sup> to blesse <sup>h</sup> 1 Chro. 23,  
*in his name for ever*, and to <sup>i</sup> put his name <sup>i</sup> 13.  
 upon the children of Israell, that he <sup>i</sup> Num. 6, 23  
 might blesse them, as he had promised. 27.

11. The truth of these three, are ful-  
 ly performed by the <sup>k</sup> Apostle & High- <sup>k</sup> Hebr. 3. 1.  
 priest of our profession Christ Iesus. For,  
 that he might reconcile us unto God, be-  
 cause it was <sup>l</sup> impossible that the blood <sup>l</sup> chap. 10, 4.  
 of buls & goats should take away finnes,  
 neyther would his Father accept other  
 sacrifice or offering, then the <sup>m</sup> body  
 which he had ordeyned his Sonne: there- <sup>m</sup> verse 5, 6,  
 fore through the eternall Spirit he offered <sup>o</sup> c.  
<sup>n</sup> himselfe without spot unto Ged, and <sup>n</sup> Heb. 9, 14  
 gave his <sup>o</sup> soule for the ransom of many, <sup>o</sup> Matth. 20,  
 bare <sup>p</sup> our sinnes in his body on the tree, <sup>p</sup> 28.  
 and by his <sup>q</sup> owne blood entred in once <sup>q</sup> 1 Pet. 2, 24  
 unto the holy place, ( not the holy pla- <sup>q</sup> Heb. 9, 12.

r *heb. 9, 24.* ces made with hands, but r into very  
 heauen,) & obteyned eternall redem-  
 f *zech. 3, 9.* ption. So the Lord tooke away f the  
 iniquitie of his land in one day, (as he  
 had promised;) for the ransom was most  
 precious, euen of infinite value & effect,  
 seeing by the union of the Godhead with  
 the manhood in this our High-priests  
 t *act. 20, 28* person it was the blood of t God him-  
 selfe, (as the scripture speaketh,) where-  
 with we are purchased. Thus Christ hath  
 v *rom. 5, 10* v reconciled us that were enemies, unto  
 God by his death; and hath put away  
 x *heb. 9, 26.* sinne, x by the sacrifice of himselfe: for  
 he was the y *john 1, 29.* Lamb of God, that taketh  
 away the sinne of the world; & the pro-  
 phetic of Abraham was fulfilled, z *gen. 22, 8* God  
 will provide him a Lamb for a burnt offering,  
 my sonne.

12. Touching Christs *Intercession*, as  
 a *john 17.* he prayed a for his church when he was  
 on earth, and his Father heard him b al-  
 b *loh. 11, 42* wayes; so now being ascended and set at  
 the right hand of God, he still c *rom. 8, 34* maketh  
 request for us, being therefore entred in-  
 d *heb. 9, 24* to very heauen, to appeare now d in the  
 sight of God for us. Whose prayer as  
 it

it is pure and perfect, so prevaieth it with God; and is of unspeakable efficacy, to make us to be accepted. For the Father loveth the Sonne, and accepteth him better then he did his servant Iob, when <sup>e</sup> he prayed for the trespassers. <sup>e Iob 42, 8,</sup>  
 This is that *Angel*, ( the <sup>f</sup> Angel or messenger of the covenant, ) that hath a <sup>9.</sup> <sup>f Mal. 3, 1.</sup>  
 golden censer, & much odours, which <sup>g</sup> <sup>Rev. 8, 3, 4</sup>  
 he offreth with the prayers of all Saints, upon the golden altar that is before the throne; the smoke of which odours, with the prayers of the Saints, goeth up before God out of the Angels hand: & unto his requests, which hee maketh for his afflicted people, the Lord <sup>h</sup> answereth good and comfortable words. Thus <sup>h Zach. 1, 12</sup>  
 our high sacrificer, having the <sup>i</sup> names of <sup>i Exod. 28,</sup>  
 the whole Israel of God, as it were <sup>9--12.</sup> graven upon two precious stones, and embossed in gold; beareth us upon his two shoulders, for a remembrance; and presenteth us pure and holy and just before the Lord.

13. The things towards us, which are his *Blessing* and the fruits that follow, he graciously communiceth as a mer-

- k *Heb.* 4, 15. cifull and faithfull high priest, k touched with the feeling of our infirmities; being
- l *Act.* 3, 26. rayed up unto us of God, and sent <sup>1</sup> to *Blesse us, in turning every one of us from our iniquities.* And as at the end of his mi-
- m *Luke* 24, 50, 51. nistry upon earth, he m lifted up his hands and blessed his disciples, and then was taken frō them into heaven: so, con-
- n *Heb.* 6, 20 & 7, 1, 7. tinewing still a n priest for ever after the order of Melchisedek, (who met Abraham and blessed him,) he still blesteth the children of Abraham; giving and applying the promises of the Gospel, unto the harts and consciences of his people;
- o *Num.* 6, 24 25, 26. eue the o favour & protectiō of God; the light of his countenance, and his peace.
- p *Gal.* 3, 14. So the p blessing of Abraham cometh on us through Christ Iesus, who is that promised seed, in whom s all nations are blessed; and whom God hath set to be
- s *verse* 8. 9 *Blessings for ever.* Thus Christ, by *Sacrifice* hath merited, by *Intercession* obtey- neth, and by *Blessing* bestoweth & distributeth unto us, the loue and graces of God his Father, euen all things perteyning to life and godlynes: that we being partakers of his peace, may againe blese

God

God, even the Father of our Lord Iesus Christ, & which hath blessed us with all *r Ephes. 1, 8.* spirituall blessings in heavenly thinges in Christ, as the Apostle sayth.

14. The communion of this  *blessing*, is more particularly to be discerned in that honour of *Priesthood*, which is given to all Christians; and the seales of Gods grace, and love towards us in Christ. For he hath made us *r Priests* unto God even *r Rev. 1, 6.* his Father, and we as lively stones & are made a spirituall house, a holy priest- *t 1 Pet. 2, 5.* hood, to offer up spirituall sacrifices, acceptable to God by Iesus Christ. For first applying him unto our selves by faith, his sufferings death and buriall are *v ours; v 1sa 53, 4, 5* his righteousness, resurrection, and glorious victorie over sinne, Satan, death and hell, *x ours; so that we y by the x Rom. 4, 25* blood of Iesus, may be bold to enter in- *o 8, 33, 34.* to the holy place, (though the Leviticall *y Heb. 10, 19* priests might *z not enter into the shadow 20.* thereof at all times;) by the new and li- *z Lev. 16, 2* ving way, which he hath prepared for us, through the veyl, that is, his flesh: even *a boldly may wee goe unto the a Heb. 4, 16.* throne of grace, that we may receive

M 4 mercy



mercy, and finde grace to helpe in time of neede. Presenting unto God his Father and ours, this Lamb that was slayne for our sinnes, who is our <sup>b</sup> suretie and our <sup>c</sup> sacrifice, by whose <sup>d</sup> stripes we are healed, by whose death <sup>e</sup> we are restored to life, by whose <sup>f</sup> body once offred we are sanctified; upon whose <sup>g</sup> head wee haue layd the burden of our sinnes, and by whose <sup>h</sup> *crosse*, we are made the *heyres of blessing*, and of all the riches of Gods grace.

- <sup>i</sup> Rom. 12, 1      15. We also <sup>i</sup> giue up our own bodies a living sacrifice, holy, acceptable unto God, which is our reasonable serving of God; so the heavenly Ierusalem is filled with <sup>k</sup> the flocks of men, as the earthly once was with flocks of holinesses or sacrifices externall. Our spirits being contrite, our hearts humbled & broken for our sinnes; are the <sup>l</sup> *sacrifices of God* also, which he will not despise. By Christ, we <sup>m</sup> offer the sacrifice of *Prayse* alwayes to God, that is, the fruit (or <sup>n</sup> *calues*) of our lips, which confesse his name, and magnifie him with thanksgiving: <sup>o</sup> this also pleaseth the Lord, better then oxen
- <sup>b</sup> Heb. 7, 22  
<sup>c</sup> 1 Cor. 5, 7  
<sup>d</sup> 1 Pet. 2, 24  
<sup>e</sup> Gal. 2, 20.  
<sup>f</sup> Heb. 10, 10.  
<sup>g</sup> Lev. 4, 15  
<sup>h</sup> Gal. 3, 13, 14.  
<sup>i</sup> Rom. 12, 1  
<sup>k</sup> Ez. 36, 38  
<sup>l</sup> Ps. 51, 17  
<sup>m</sup> Hebr. 13, 15.  
<sup>n</sup> Hos. 14, 3.  
<sup>o</sup> Ps. 69, 31

or heiffer, that beareth hornes, that parteth the hoofe. Our p almes and offrings <sup>p Act. 24, 17</sup> for relief of the poor, especially the ministers of the Gospell of Christ: are <sup>q Phil. 4, 18.</sup> *an odour that smelleth sweet, a sacrifice acceptable and pleasant to God.* Finally, if we be <sup>r Phil. 2, 17.</sup> *powred out*, as a drink offering, upon the sacrifice and service of the fayth of <sup>2 Tim. 4, 6.</sup> Christs church, & do <sup>s Heb. 12, 4.</sup> resist unto blood, striving against sinne: we haue cause to rejoyce; for <sup>t Psal. 116, 15</sup> *t* precious in the sight of the Lord, is the death of his saincts; and the <sup>v Rev. 6, 9, 10.</sup> *v* soules of such rest under the altar, till the Lord holy and true, do avenge their blood on them that dwell on the earth.

16. This honour of *Priesthood*, (which <sup>x Heb. 5, 4.</sup> *x* no man can take to himselfe, nor <sup>y Ioh. 3, 27.</sup> *y* any other thing, except it be giuen him from heauen,) <sup>z Rev. 5, 10</sup> *z* Christ giveth unto us, of his rich grace, by his word and spirit. For as by the preaching of the Gospell he is dayly described in our sight, and among us <sup>a Gal. 3, 1.</sup> *a* crucified: so we by the ministerie of the Gospell, are made <sup>b Rom. 15, 16</sup> *b* an acceptable offering unto the Lord, being sanctified by <sup>i sa. 66, 20.</sup> *i* the Holy Ghost. His word is a <sup>c Heb. 4, 12.</sup> *c* sharpe two edged sword, and divideth a sunder

the soule and the spirit, the joynts and  
 d Col. 3, 5. the marow; by it we are taught to d mort-  
 e Mat. 3, 11. tifie our members which are on earth;  
 f Rom. 8, 15 his spirit is as e fire, wherewith we being  
 g chap. 12, 1. baptised, doe also f mortifie the deeds of  
 the bodie, that we may liue, & giue our  
 h chap. 8, 36 selues up unto God for a g living sacri-  
 i 2 Cor. 4, 10 fice. The afflictions that we feele in this  
 11. world, when for his sake we h are killed  
 all the day long, & are counted as sheep  
 for the slaughter, doe i beare aboute in  
 our body the dying of the Lord Iesus, &  
 are alwaies delivered unto death for Ie-  
 sus sake, that the life also of our Lord  
 Iesus might be made manifest in our  
 mortall flesh: these serue for further an-  
 k Heb. 12, 10 ces of our sanctification, by being k par-  
 l Gen. 15, 9. takers of his holynes; & make us as l sa-  
 11, 13. crifices, & a prey for the ravenous fouls,  
 whiles we liue strangers here on earth,  
 the land that is not ours, as did Abra-  
 m Isa. 61, 6. hams seede. Thus are we named m the  
 Priests of the Lord, and haue authoritie in  
 n Mal. 1, 11. euerie place, to offer incense unto his  
 name, and a pure offering, both we and  
 our works, (our spirituall sacrifices,)  
 being acceptable unto God in Christ Ie-  
 sus.

17. To illustrate and seale up more assuredly our communion with Christs Priesthood, we are washed with water, for a signe and assurance of the forgiveness and washing away of our sinnes, and to be as the laver of our regeneration and new birth; whereby we are also baptised into his death, and buried with him by baptism; that like as Christ was raysed up from the dead by the glorie of the Father, so we also should walke in newnes of life, our old man being crucified with him, that the body of sinne might be destroyed, and our selues be dead to sinne, but aliue to God in Iesus Christ our Lord; whom by this symbol we haue put on, and do beare his name upon us, with the name of the Father and of the Holy spirit. And after this, Christ often feedeth our soules with his owne body & blood, which was broken and powred out for our sakes, figured out unto us by bread and wine: hereby confirming the former grace of remission of sinnes, and a further growth in Christ continually, into whom we are incorporate, and haue so neere a communion

o *Aff. 3, 38.*o *22, 16.*p *Tit. 3, 5.*q *Rom. 6, 3,*

4.

r *verse 6.*s *verse 11.*t *Gal. 3, 37.*v *Matth. 28,*

19.

x *Matth. 26,*

26, &amp;c.

y *1 Cor. 10,*

16.

munition with him, under these visible  
 earthly elements, which we looking past  
 by the eye of fayth, seeing and feeding  
 z *1oh. 6, 57.* upon Christ, haue z our life by him, doe  
 a *verse. 56.* dwell in him, and he in us and shall by  
 b *verse 54.* him be b rayfed up at the last day, unto  
 life eternall.

18. Having scene how Christ being  
 our *Prophet* informeth us in all the wise-  
 dome of God, and by the *Law* sheweth  
 us our sin & wretchednes; by the *Gospel*  
 our justice and happines; and being our  
*Priest & Sacrifice*, hath by himselfe pur-  
 ged us from all sinne, and giuen us the  
 gift of justice and sanctitie, to present us  
 pure and blamelesse before God his Fa-  
 ther: it remaineth, that we also consider  
 how he conserveth and mainteyneth this  
 our blessed state; against all enemies, by  
 his mightie power & soveraintie, which  
 as Lord and King he hath over all.

19. This soveraintie is set forth by  
 c *דניאל* dan. divers titles of honour & dignitie giuen  
 9, 25. him in the scriptures; as when he is na-  
 d *מישל* mich med Messiah the c *Governour*, *Captaine*  
 5, 2. or *Fore-leader*; the d *Ruler*, that is, hauing  
*מלכות* *Mat. 2, 6.* dominion right & authoritie, to govern  
 and

and guide his people; *Michael* <sup>c</sup> the great <sup>c</sup> *Dan.* 12, 1.  
*Prince*; the <sup>f</sup> *Captaine of the Lords host*; a <sup>f</sup> *Ios.* 5, 14.  
*mayster* <sup>g</sup> or *Commander* to the peoples; a <sup>g</sup> *מלך* *Isa.*  
*Potentate* or <sup>h</sup> *Mighty one, the iking of kings* <sup>55, 4.</sup>  
*and Lord of Lords*, & <sup>k</sup> *Prince of the kings* <sup>b</sup> *Psal.* 45, 5.  
*of the earth, the* <sup>l</sup> *Lord of all*, unto whom is <sup>i</sup> *Rev.* 19, 16  
*giuen* <sup>m</sup> *all power in heauen and in earth, an* <sup>k</sup> *ὁ ἀρχων,*  
*everlasting dominion*, & honor & king- <sup>rev. 1, 5.  
*dome, that all peoples nations & langua-* <sup>l</sup> *Act.* 10, 36.  
*ges shal serue him. And he the true* <sup>m</sup> *Mat.* 28,  
*Melchisedek king of Salem*, shall reigne as <sup>18.</sup>  
*king in iustice, & sit as* <sup>n</sup> *Dan.* 7, 14.  
*a prince of peace,* <sup>o</sup> *heb.* 7, 1, 2.  
*upon the throne of David, and upon his* <sup>p</sup> *Isa.* 32, 1.  
*kingdome; to order it and to stablisch it,* <sup>q</sup> *Isa.* 9, 6, 7.  
*with iudgement and with justice, from*  
*henceforth euen for ever.*</sup>

20. This *kingdome* of Christ, is no  
*earthly Monarchie, nor* <sup>r</sup> *of this world;* <sup>r</sup> *Ioh.* 18, 35.  
*but spirituall and* <sup>s</sup> *heauenly: and there-* <sup>s</sup> *Mat* 3, 2.  
*fore is more mighty then the kingdoms*  
*of the earth, able* <sup>t</sup> *to beat down, break* <sup>t</sup> *Dan.* 2, 34,  
*in peeces*, and grinde to pouders all ad- <sup>35, 44, 45.</sup>  
*verse power and domination; whither* <sup>luke</sup> 20, 18.  
*of this world, or* <sup>v</sup> *the spirituall wicked-* <sup>v</sup> *Ephe.* 6, 12  
*nesses which are in the high places.*

21. Therefore also is the manner of  
*administring this kingdom, not world-*  
*ly nor*



ly nor pompous ; but as Christ the king  
 x *Zach.* 9,9. himselfe, came unto us x poore, and ri-  
 y *Rev.* 5,5. ding upon an asse ; and he the y *Lion* of  
 the tribe of Iudah, the root of David,  
 z *verse* 6. was for to see to, like z a *killed Lamb*: so  
 a *Zach.* 4,6. menageth hee his kingdome still, a ney-  
 b *Luk.* 17, ther by an army, nor a Power, but by his  
 20, 21. Spirit ; that it cometh not b with obser-  
 uation, for men to say, *Loe here*, or *loe*  
*there*, but is within us ; wielded by the  
 spirituall scepter of his word (the gospel  
 c *Mat.* 4,23. c of the kingdome,) and by the almighty  
 working of the spirit, & therefore con-  
 d *Luke* 8,10. teyneth in it d *mysteries* or secrets, that  
 can not be understood, but by the gift of  
 God.

22. Our Lord himself hath subdued,  
 & dayly subdueth all his foes ; the world  
 e *1 John* 16,33 e he hath overcome ; sinne he hath f con-  
 f *Rom.* 8,3. demned, and g put away ; Death he hath  
 g *Heb.* 9, 26 h abolished ; and the Diuill that had the  
 h *1 Tim.* 1,10 power thereof, he hath i destroyed: ney-  
 i *Heb.* 2,14. ther shall these, or any of these, ever haue  
 dominion over him ; but he shall reigne,  
 k *1 Cor.* 15, till he hath put k all his enemies under  
 25. his fecte, and death and hell l be cast into  
 l *Rev.* 20,14 the lake of fyre.

23. This

23. This his power and regiment, he communicateth with his Saints, two manner of wayes; First by applying unto them for their benefit and salvation, all that himselfe hath done and doeth; as the Lord sayth by his Prophet, *m I will campe about mine house, against the army, against him that passeth by, & against him that returneth, and no oppressor shall come upon them any more.* And as for their sakes Christ <sup>n</sup> sanctified himselfe, so for <sup>n</sup> John 17, 19 their <sup>o</sup> comfort he overcame the world; <sup>o</sup> John 16, 33 to take away <sup>p</sup> their sinnes, did he ap- <sup>p</sup> 1 John 3, 5 peare, when in himself there was no syn; for the <sup>q</sup> children of the people Israell <sup>q</sup> Dan. 12, 1. standeth this Michael the great prince, & fighteth against the Dragon, and casteth <sup>r</sup> Rev. 12, 7, him out of heaven; where now is salva- <sup>9, 10.</sup> tion, and the kingdome of our God, and the power of his Christ; the accuser of the Saints being cast downe. Wherefore the Lord being *king*, <sup>s</sup> the earth may re- <sup>s</sup> Psal. 97, 1. joyce, and the multitude of the yles be glad; because he <sup>t</sup> preserveth the soules <sup>t</sup> verse 10. of his Saints, he will deliver them from the hand of the wicked; he will <sup>v</sup> judge <sup>v</sup> Psal. 72, 2, the people of God in justice, & his poor with

with equitie, that the mountaynes and the hils shall bring peace to the people by justice, and in his <sup>x</sup> dayes the righteous shall flourish, & abundance of peace shall be so long as the moone endureth.

<sup>y</sup> *Zach. 9, 10* For the <sup>y</sup> charrets being cut off from Ephraim and the horse from Ierusalem, the bow of the battell shall be broken, and he shall speake peace unto the nations; but in the <sup>z</sup> mornings he will destroy all the wicked of the land, <sup>a</sup> smiting the earth with the rod of his mouth and slaying the wicked with the breath of his lips; wounding <sup>b</sup> kings and treading down peoples in the day of his wrath. Therefore the poore shall <sup>c</sup> committe themselves unto him, and triumph in his salvation saying; <sup>d</sup> *The Lord is king for ever and ever; the hethen are destroyed forth of his land; e the kingdoms of this world are our Lords, and his Christs, and he shall reigne for evermore.*

• 24. Secondly he communicateth with his Saints this grace, to be <sup>f</sup> kings also with him, and to reigne on earth: that as himselfe <sup>g</sup> sitteth & ruleth upon his throne, and is <sup>a</sup> Priest upon his throne,

throne, and the counsell of peace is be-  
 tweene them both: so they whom he  
 hath made <sup>h</sup> kings and <sup>p</sup>riests unto God <sup>h</sup> Rev. 1, 6.  
 his Father, being a <sup>i</sup> kingly priesthood, <sup>i</sup> 1 Pet. 2, 9.  
 euen a <sup>k</sup> kingdome of Priests, and an holy <sup>k</sup> Exod. 19, 6  
 nation; having part <sup>l</sup> in the first resurre- <sup>l</sup> Rev. 20, 6.  
 ction, the second death may haue no  
 power over them; but being the Priests  
 of God and of Christ, and reigning with  
 him the terme of yeres limited; at last,  
 when they haue overcome, may <sup>m</sup> sit with <sup>m</sup> chap. 3, 21  
 Christ in his throne; euen as he over-  
 came, and sitteth with his Father in his  
 throne.

25. This spirituall kingdome, where-  
 by the Saints reigne on earth, is first o-  
 ver their owne sinnes and corruptions;  
 for they are carefull to be upright with  
 God, and to <sup>n</sup> keepe themselues, from <sup>n</sup> Psal. 18, 23  
 their wickednes; and the Lord <sup>o</sup> subdu- <sup>o</sup> Mic. 7, 19  
 eth their iniquities, that sinne shall <sup>p</sup> not  
 haue dominion over them because they <sup>p</sup> Rom. 6, 14  
 are <sup>q</sup> freed from it, and made servants <sup>q</sup> verse 22.  
 unto God, having their fruit in holynes,  
 and the ende everlasting life. And this  
 victorie whereby they overcome them-  
 selues, is greater then all earthly con-  
 N quests,

- quests, according to the true proverb;  
 r **Pro. 16, 32** *He that is slow to anger, is better then the  
 Mighty man; and he that ruleth his owne  
 spirit, (is better) then he that winneth a ci-  
 tie.* Secondly it is over the world, which  
 also they set themselves against, as know-  
 f **Ioh. 5, 19** ing that it flieth in wickednes; the  
 i **Cor. 1, 20** wisdom thereof is **r** foolishnes, and  
**2, 6.** cometh to naught; the pleasures of it are  
 v **Eccle. 1, and** v vanitie, and vexation of spirit; the so-  
 2, **6.** rowes of it work **x** death, and the amiti-  
 x **2 Cor. 7, 10** thereof is **y** the enmitie of God: therefore  
 y **Iam. 4, 4.** flee they the **z** corruption that is in the  
 z **2 Pet. 1, 4.** world through lust, walking before God  
 a **1 Chron. 29** as **a** strangers and pilgrims on earth, not  
 15. loving **b** the world, nor the things that  
 b **Ioh. 2, 15** are in the world, which haue neyther  
 c **Eccle. 5, 9.** c satisfiying nor fruit in them, but being  
 d **Gal. 6, 14** d crucified unto it, and it unto them  
 e **Iam. 1, 27** they keepe themselves **e** unspotted of it  
 f **Gal. 5, 1.** and free from the **f** bondage and serv-  
 i **Cor. 7, 23.** tude of the same; they use it, as though  
 31. they used it not; they beare with patience  
 all the reproches and injuries that it be-  
 freth; yea though they be made the  
 g **1 Cor. 4, 9,** g gazing stock and as the filth of the  
 13. same, yet are they **h** more then conquer-  
 h **Rom. 8, 37**

roures through him that loved them, and do fulfill that which is written, *1 John 5, 4.* *All that is borne of God overcometh the world; and this is the victorie that overcometh the world, euen our faith.* Thirdly the conquest of the Saints, is over Satan himselfe, the prince of this world, and worker of all mischief. Him also they *1 Pet. 5, 9.* resist stedfast in the faith, and doe *1 Cor. 12, 11.* overcome him by the blood of the Lamb, and by the word of their testimonie, and loue not their liues unto the death: so that wicked one *1 Tim. 4, 7.* fleeth from them, and *1 John 5, 18.* toucheth them not, for they keepe themselves, because they are begotten of God, who will *1 Rom. 16,* treade that aduersary under their feete shortly, and with him *20.* shall be destroyed the last enemy, *1 Cor. 15,* Death. And as now, the Saints doe *25.* reigne with Christ on earth, by faith and patience: so then, having *1 Cor. 6, 2,* judged the *3.* world, and euen the Angels; they shall reigne with him in glory, in heaven for *1 Rom. 8, 17* evermore. *2 Tim. 2, 12.* *1 the 4, 17.*

26. To teach us this Communion with Christ, we haue in the scripture many doctrines and similitudes; as that he



- f Isa 41, 15 wil make his church a *roller* and a new  
 threshing instrument having teeth, for  
 to thresh the mountayns, and bring them  
 to powder; and make the hills as chaff:  
 t Psa. 68, 35 that he *g*iveth strength and power to his  
 people, making *v* their horne yron, and  
 v Mic. 4, 13. their hoofs brasse, and themselues *x* as  
 x Zach. 10, 3 his bewtifull horse in the battel; that  
 y v. 5. they shall be as *y* the mighty men, which  
 treade downe their enemies in the myre  
 z Zach. 9, 15 of the streets in the battel; for *z* the Lord  
 of hosts shall defend them, and they  
 shall devowr and subdue their foes. That  
 a Psa. 45, 16 Christ shall *a* make his children *Princes*  
 throughout all the earth; and as himselfe  
 hath *b* many Crowns upon his head, so  
 b Rev. 19, 12 will he communicate them with his  
 c Zach. 6, 11 Saincts, as the crownes of his figure *c* Ie-  
 14. sus sonne of Iehozadak the high Priest,  
 were to Helem, Tobijah and others  
 for a memoriall in the temple of the  
 Lord. That as Christ is the head cor-  
 ner stone, *d* upon which whosoever fall  
 shall be broken, and on whomsoever  
 fall, it shall grinde them to poudre: so Ie-  
 rusalem (his church) shall bee made *e*  
 e Zach. 12, 3 heavie stone for all people; all that lift i

up shall be torne, though all the people  
 of the earth be gathered together against  
 it. That as Christ shall <sup>f</sup>crush the na- <sup>f</sup>Psal. 2, 9.  
 tions with a scepter of yron, and breake  
 them in peeces like a potters vessell: so  
 he that overcometh and keepeth his <sup>g</sup>Rev. 2, 26,  
 works unto the ende; to him will he giue <sup>27.</sup>  
 power over nations, and he shall rule  
 them with a rod of yron, that as potters  
 vessells they shall be broken; euen as he  
 receiued of his Father, <sup>h</sup>so will he giue <sup>h</sup>1st 28.  
 to that man the *morning starre*.

27. To illustrate this Communion  
 betweene our Saviour and us, we haue  
 the similitude of an humane body, the  
 members whereof by their due joynts &  
 synewes are joyned to the head, receiue  
 from it life and motion, & government  
 in all the actions and affayrs: so Christ  
 is the head of the body of his church,  
 and communicateth with all the Saints  
 his members, <sup>k</sup>life and grace, and all  
 good things for their conseruation. Also  
 of a vine or Oliue tree; whose branches  
 are made partakers of the iuice sappe and  
 fatnes <sup>l</sup>that is in the roote and stock: so  
 we abiding in <sup>m</sup>Christ the true vine, do

i Col. 1, 18.

i cor. 12, 12,

&c.

k Gal. 2, 20.

rom. 8, 32.

l Rom. 11, 17

m iohn 15, 1

2, 4, 5.

- f Isa. 41, 15** wil make his church a *roller* and a new  
 threshing instrument having teeth, for  
 to thresh the mountayns, and bring them  
 to powder; and make the hills as chaffe  
**g Psal. 68, 35** that he *g* giveth strength and power to his  
 people, making *v* their horne yron, and  
**v Mic. 4, 13.** their hoofs brasse, and themselues *x* as  
**x Zach. 10, 3** his bewtifull horse in the battel; that  
**y verse 5.** they shall be as *y* the mighty men, which  
 treade downe their enemies in the myre  
**z zach. 9, 15** of the streets in the battel; for *z* the Lord  
 of hosts shall defend them, and they  
 shall devowr and subdue their foes. That  
**a Psal. 45, 16** Christ shall *a* make his children *Princes*  
 throughout all the earth; and as himselfe  
 hath *b* many Crowns upon his head, so  
**b Rev. 19, 12** will he communicate them with his  
 Saincts, as the crownes of his figure *c* Ie-  
**c Zach. 6, 11** sus sonne of Iehozadak the high Priest  
**14.** were to Helem, Tobijah and others  
 for a memoriall in the temple of the  
 Lord. That as Christ is the head cor-  
**d Luke 20,** ner stone, *d* upon which whosoever fall  
**17, 18.** shall be broken, and on whomsoever  
 fall, it shall grinde them to poulder: so Ie-  
 rusalem (his church) shall bee made *e*  
**e zach. 12, 3** heavie stone for all people; all that lift i

up shall be torne, though all the people  
of the earth be gathered together against  
it.

That as Christ shall <sup>f</sup> crush the na- <sup>f</sup> *psal. 2, 9.*  
tions with a scepter of yron, and breake  
them in peeces like a potters vessell: so  
he that overcometh and keepeth his  
works unto the ende; to him will he giue  
power over nations, and he shall rule  
them with a rod of yron, that as potters  
vessells they shall be broken; euen as he  
received of his Father, <sup>h</sup> so will he giue  
to that man the *morning starre.*

27. To illustrate this Communion  
betweene our Saviour and us, we haue  
the similitude of an humane body, the  
members whereof by their due joynts &  
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is the head of the body of his church,  
and communicaterh with all the Saints  
his members, <sup>k</sup> life and grace, and all  
good things for their conseruation. Also  
of a vine or Oliue tree; whose branches  
are made partakers of the iuice sappe and  
fatnes <sup>l</sup> that is in the roote and stock: so  
we abiding in <sup>m</sup> Christ the true vine, do

N 3

by

*g Rev. 2, 26, 27.*

*h 1. 2. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

*i Col. 1, 18. 1 cor. 12, 12, 13.*

*k Gal. 2, 20. rom. 8, 32.*

*l Rom. 11, 17*

*m 1ohn 15, 1 2, 4, 5.*

by the juice and moysture of his grace,  
 liue, and beare fruits to the prayse of  
 God. Agayn as the husband and wife,  
<sup>n</sup> **Mark 10, 8** are not two, <sup>n</sup> but one flesh; and the first  
<sup>o</sup> **Gen. 2, 22.** woman <sup>o</sup> builded of the rib of man, was  
 flesh of his flesh and bone of his bone, &  
 so did loue and liue together, partaking  
 ech with others welfare: in like manner  
 are we joyned to the Lord, and made  
<sup>p</sup> **1 Cor. 6, 17** one spirit: he that <sup>q</sup> made us is our hus-  
<sup>q</sup> **Isa. 54, 5.** band, and we are married to him in faith;  
<sup>h</sup> **Isa. 2, 20.** whereupon he <sup>r</sup> nourisheth & cherisheth  
<sup>r</sup> **Ephe. 5, 29** us; for we are members of his body & of  
 30. his flesh and of his bones; and this is a  
<sup>f</sup> **verse 32.** great Secret, as the Apostle sayth,  
 which they that would behold, had need  
<sup>r</sup> **Rev. 21, 9,** to be caried in Spirit ( as was Iohn ) to a  
 10. great and an high Mountain; there to be  
 shewed this *Spouse* adorned with the glo-  
 ry of God, and all precious ornaments of  
 his Spirit. And so greatly doth the King  
<sup>v</sup> **Psa. 45, 11.** delight in her bewty, that the words  
 which were spoken to the first woman  
<sup>x</sup> **Gen. 3, 16.** Evah, how *her desire should be unto her*  
*husband*; are now on the other hand,  
 ( as touching the affection of loue ) ap-  
 plied by the spouse unto him whom her  
 soule

ſoule loveth, y<sup>t</sup> *am my welbeloveds, and y Song. 7, 10*  
*his deſire is towards me.*

28. From all that which is before ſpo-  
 ken, of the Communion that God hath  
 called us unto with his Son, it follow-  
 eth, that whatſoever juſtice and holynes  
 was in Chriſt manifeſted in the fleſh, ey-  
 ther by nature or by action; the ſame is  
 made <sup>z</sup> ours by grace and imputation: as <sup>z Rom. 4, 24</sup>  
 on the contrary, whatſoever ſinne & un- <sup>25, & 5, 19</sup>  
 righteouſnes is in us by nature or action,  
 the ſame is made <sup>a</sup> his by imputation, & <sup>a 2 Cor 5, 21</sup>  
 by him is healed and taken away; that it <sup>psal. 40, 12.</sup>  
 cannot be we now <sup>b</sup> ſhould periſh, if wee <sup>b Rom. 8, 1,</sup>  
 hold faſt our fayth & confidence of re- <sup>38, 39.</sup>  
 joycing unto the end. Whatſoever trou-  
 bles, ſorrowes or tentations, ſinne one-  
 ly excepted, doe befall us in this life; the  
 like haue befallen <sup>c</sup> unto him, were by <sup>c Heb 4, 15,</sup>  
 him overcome, and ſhall from <sup>d</sup> us, as <sup>d Rev 21, 4</sup>  
 already they are from him, be done away. <sup>e</sup> <sup>e Iohn 8, 6.</sup>  
 Finally, whatſoever <sup>e</sup> freedom and liber- <sup>rom. 8, 2 gal.</sup>  
 tie Chriſt, as man, in ordinarie eſtate, had <sup>3, 13. & 5, 1.</sup>  
 on earth cōverſing among men: the like <sup>lev. 26, 13.</sup>  
 hath he giuen, dayly giveth and confirm- <sup>1 cor. 7, 23,</sup>  
 eth unto Chriſtians; whither we reſpect <sup>mar. 17, 25,</sup>  
 the ſpiritual law of God, or the politicke <sup>27. 1 cor. 6,</sup>  
<sup>12. & 10, 25</sup>  
<sup>26.</sup>



f Gal. 2, 20. lawes of men, and civill states. For heir  
 g Song. 6, 2. is, that *℣*liveth in us; himsele *g* is ours,  
 h Rom. 6, 5, and we are his, *h* grafted into his death  
 6, 8. and resurrection to eternall life: he hath  
 i Isa 46, 13. giuen *i* his glorie unto Israell; euen the  
 k Job. 17, 22 *k* glorie that the Father gaue him, hath he  
 23. giuen us, that we may be one; as the Fa-  
 i verse 24. ther and he are one, he in us, and God in  
 m 2 Cor. 5, 7 him; and where he is, *i* there shall we al-  
 n 1 John 3, 2. so be to behold his glorie; though for  
 the present we walke *m* by fayth, and not  
 by sight; and it doeth *n* not yet appeare  
 what we shall be. The consideration of  
 which riches of his grace, may cause us to  
 oz ach. 9, 17 say with the Prophet, *o* *How great is his*  
*goodnes, and how great is his bewtie?* And  
 we may conclude with the last word of  
 p Deu. 33, 29 Moses the man of God, *p* *Blessed art thou*  
*O Israel: who is like unto thee, O people sa-*  
*ved by the Lord, the shield of thine help, and*  
*which is the sword of thy glorie? therefore*  
*thyne enemies shall be in subjection to thee,*  
*and thou shalt tread upon their high places.*

## CHAPTER XIII.

*Of our communion with the holy Ghost.*

**A**LTHOUGH the fellowship that we haue with the holy Ghost, (who is a one with the Father and the sonne,) <sup>a 1 Iohn 5, 7</sup> may much be discerned, by that which is before spoken of God and of Christ: yet because the scripture speaketh many things of the work of Gods spirit in us, and particularly of the <sup>b 2 Cor. 13,</sup> *Communion of the Holy Ghost with us*; it will be for the <sup>13.</sup> good & comfort of the Saints, to consider the graces & benefits that do come unto them by this communion also in particular.

2. And this the rather, for that the Spirit is the Comforter, (that <sup>c 1 Ioh. 14, 16</sup> other <sup>παράκλησις</sup> Comforter or Advocate,) which the Father at Christs request doeth giue unto us, for to abide with us for ever, & chear us in the absence of our Lord Iesus from us, who is gone unto his Father & ours) that we should not be left, as <sup>d Ioh. 14, 18</sup> orphans <sup>ορφανος</sup> on earth, destitute of help and comfort amidst our many trials and tribulations.

N 5

3. Very

3. Very great is the grace, and admirable the strength & consolation, which this Comforter giveth to the Saints; as the example of the Apostles themselves doeth confirme; who all the while that Christ was with them in this world, though he ceased not to teach & inform them, to comfort and embolden them, to reprove and blame them, as there was occasion: yet were they <sup>e</sup> weake & faint in fayth, fearfull of their enemies, forgetfull of Christs promises, without understanding of his mysteries, and overcarried many wayes with their owne infirmities. But when he had sent down upon them <sup>f</sup> the promise of his Father, and endued them with power from on high, <sup>g</sup> baptising them with the holy Ghost: then began they to speake with <sup>h</sup> other tongues, as the Spirit gaue them utterance, the wonderfull works of God; <sup>i</sup> shewed great boldnes in preaching the word, and with great power witnessed the resurrection of the Lord Iesus; and <sup>k</sup> manie signes & wonders were shewed by their hands, and they ceased not to teach and preach Iesus Christ amongst many

<sup>e</sup> Mat. 16, 8  
23. <sup>f</sup> 17, 20  
<sup>g</sup> 20, 22, 24  
25. and 26,  
31, 40, 56.  
mar. 16, 14.  
<sup>f</sup> Luke 24,  
49.  
<sup>g</sup> Act. 1, 5.  
<sup>h</sup> ch. 2, 4, 11  
<sup>i</sup> Act. 4, 8, 13  
19, 31, 33.  
<sup>k</sup> Act. 5, 12,  
15, 41, 42.  
and through-  
out the whole  
book.

many troubles ; rejoycing that they were counted worthy to suffer rebuke for his name.

4. Neyther unto them alone was the holy ghost giuen, (though the abundance of his graces was powred most plentifully upon them; ) but all that in those dayes, or before, or since, doe beleue in the Lord Iesus Christ, are sealed also with the same spirit of promise, and furnished in some measure with the gifts of the same. Which grace the Lord himself proclaymed in that <sup>1</sup> last & great day of <sup>1</sup> *John. 7, 37.* the Feast of Tabernacles, saying, <sup>m</sup> *Hee* <sup>m</sup> *verse 38.* *that beleeueth in me, as sayth the scripture, out of his belly shall flow rivers of water of life;* speaking this <sup>n</sup> of the Spirit, which <sup>n</sup> *verse 39.* they that beleueed in him should receiue; for if <sup>o</sup> any man haue not the Spirit of <sup>o</sup> *Rom. 8, 9.* Christ, the same is not his.

5. As there is but <sup>p</sup> one God & Fa- <sup>p</sup> *Eph. 4, 6, 5* ther of all, and one Lord Iesus Christ; so is there but one and <sup>q</sup> the same Spirit: <sup>q</sup> *1 Cor. 12, 4, 5, 6.* although, for <sup>r</sup> the diversities of gifts, <sup>r</sup> *verse 8--11.* which that Spirit distributeth among the Saints, the scripture sometime speaketh as of <sup>s</sup> seuen spirits, which are before the <sup>s</sup> *Rev. 1, 4.* throne

1 Sam. 2, 5.

Jer. 15, 9. p70.

26, 25, 16.

v Rev. 5, 6.

x Isa. 11, 2.

y Job. 3, 34.

z Gen. 1, 2.

p. al. 33, 6.

a Job 26, 13.

b Luk. 11, 20

with Mat. 12

28.

c Psa. 104, 30

d Gen. 6, 3.

e 2 Pet. 2, 5.

f Job 22, 15,

17.

throne of God; (seven being a full and perfect number, and signifying *Many*;) and these seven Spirits be the v seven hornes and seven eyes, (that is, the manifold and absolute power and providence) of the Lamb Christ Iesus; of who it was prophesied, that *x the spirit of the Lord should rest upon him; the spirit of wisdom, and understanding; the spirit of counsel, & of strength; the spirit of knowledge, and of the feare of the Lord*: of whom also it was witnessed, *y God giveth him not the spirit by measure.*

6. The Spirit, as he was at first z creator of the world, with the Father and the Sonne; and a garnished the heavens: so is he still the b finger of God, that worketh effectually all his actions, c creating the creatures, and renewing the face of the earth. And generally as God speaketh unto men outwardly, by the ministry of his word: so sendeth he also inwardly, motions of his Spirit; against which many struggle, to their just judgement. In the old world d Gods spirit stroue in man, as his word was e preached by Noah; but they f sayd unto God,

Depart

Depart from us; wherefore they were  
 g wrinckled before the time, and the g Job 22, 16  
 flood was powred out upon their founda-  
 tion. When Israel came out of Ægypt,  
 the Lord sent before them h Moses Aa- h Mic. 6, 4.  
 ron and Miriam; to guyd them outward-  
 ly by kingdome priesthood and prophe-  
 sic; he gaue them also i his good Spirit i Neh. 9, 20.  
 to instruct them; & Iesus Christ his Son,  
 the k Angel of his face, or presence, saved k Isa. 53, 9.  
 them: yet they both l envied Moses, and exod. 23, 20,  
 Aaron the holy one of the Lord; and of- l Psal. 106, 16  
 ten m provoked, grieved, and tempted m Psal. 78,  
 God himselfe, and limited the Holy one 40, 41.  
 of Israel; they rebelled and n vexed his n Isa. 63, 10.  
 holy Spirit, (the Spirit of the Lord  
 o which had giuen them rest;) there- o verse 14.  
 fore was he turned to be their eni-  
 my, and fought against them. In these  
 last dayes of the Gospell, we are also  
 taught, how some that haue tasted of the  
 heauenly gift, and p were made partakers p Hebr. 6, 4,  
 of the Holy Ghost; yet fall so away that 5, 6.  
 they cannot be renewed unto repen-  
 tance. So that euen wicked men and re-  
 probates, do often receiue q the gifts of q Num. 24, 2  
 the Spirit, whereby they do many great matth. 7, 22,  
 works 23.



works, yet are not benifited hereby unto salvation: for they haue not the grace of God to sanctifie those gifts, and seale them up unto the day of redemption; therefore God <sup>r</sup> taketh his holy Spirit from them, and sometyme sendeth his euill spirit in sted thereof, to vex them, as <sup>r</sup> *1 Sam. 16,* he did unto <sup>r</sup> Saul; and this worthyly, <sup>14. psal. 51,</sup> seeing there are of these wretches, that <sup>11.</sup> do euen <sup>r</sup> despite the Spirit of grace. <sup>r</sup> *1 Sam. 18,* <sup>10.</sup> <sup>r</sup> *Heb. 10, 29*

7. But the Saints elect of God, haue an other manner communion with the Holy Ghost; for their help comfort and sanctification in this life, and assurance of life eternall. For, because they are <sup>v</sup> *Gal. 4, 6.* sonnes, <sup>v</sup> God sendeth the Spirit of his sonne into their harts, which crieth Abba Father; so they are <sup>x</sup> no more servants but sonnes, & heys also of God through Christ, who hath obteyned of his Father ythis Comforter to abide with them for ever, euen the Spirit of trueth whom the world cannot receiue, because it seeth him not, neyther knoweth him; but they know him, for he dwelleth with them, and shall be in them; their <sup>z</sup> bodies are <sup>z</sup> *1 Cor. 6, 19* the Temples of the Holy Ghost.

8. The

8. The communion which the Saints haue with the Spirit, is in many particulars; and that from the beginning of their dayes, unto the ende. For Ieremiah <sup>a</sup> was sanctified and Iohn Baptift <sup>a</sup> *Ier. 1, 5.*  
<sup>b</sup> filled with the Holy Ghost, euen from <sup>b</sup> *Luke 1, 15.*  
 their mothers wombs. And we all that are borne of God, haue our regeneration and new birth <sup>c</sup> of the Spirit: and according to his mercy are saved, <sup>d</sup> by the washing of the new birth, & the renewing of the Holy Ghost. <sup>d</sup> *Tit. 3, 5.*

9. The word of God, which is the immortall seed where by we are begotten, hath alwayes bene uttered, explained, and understood, by means of this Spirit. David testifieth of himselfe, that <sup>e</sup> *the Spirit of the Lord* spake in him, and his word was in his tongue: our <sup>f</sup> Saviour Christ and his Apostles doe witness also the same concerning him; so the things that he spake, we must receiue as the sayings <sup>g</sup> of *the Holy Ghost*. The like is to be minded for <sup>h</sup> *Isaias*, <sup>i</sup> *Michaias*, and all other Prophets, by whose hands the Lord <sup>k</sup> protested among his people *by his spirit*; for Prophecie (as the

Apostle

<sup>e</sup> *2 Sam. 23, 2*  
<sup>f</sup> *Mat. 22, 43*  
<sup>g</sup> *Act. 1, 16.*

<sup>g</sup> *Heb. 3, 7.*  
<sup>h</sup> *with psal. 95,*  
<sup>i</sup> *7.*

<sup>h</sup> *Act. 28, 25*  
<sup>i</sup> *Mich. 3, 8.*  
<sup>k</sup> *Neh. 9, 30.*  
*Zach. 7, 12.*

1 2 Pet. 1, 21. Apostle <sup>1</sup> sayth) came not in old time by  
 the will of man; but holy men of God  
 spake, as they were moved by the *Holy*  
 m Isa. 48, 16 *Ghost*; the Lord Ichovah and <sup>m</sup> his spirit  
 sent them. Yea Christ himselfe had the  
 n Mat. 12, 18 *Spirit of God* put on him, that he might  
 shewe judgement to the Gentils; and was  
 o Luke 4, 18 anoynted with <sup>o</sup> the *Spirit*, that he might  
 act. 10, 38. preach the Gospell to the poore; and un-  
 to the Apostles whom he had chosen,  
 p Act. 1, 2. gaue he commandements *through* p the  
 Holy *Ghost*, who also having received  
 q 1 Cor. 2, 12 *the Spirit which is of God*, spake the  
 things that were giuen them of him, not  
 in the words, which mans wisdome  
 taught, but which <sup>r</sup> the *Holy Ghost* did  
 teach them: so preached they the Gospel  
 unto the Saints, <sup>s</sup> by the *Holy Ghost* sent  
 downe from heauen.

10. Vnto this Gospell of salvation  
 first preached by the Lord, & after con-  
 firmed by them that heard him; God  
 f bare witnes both with signes and won-  
 ders, and with diuers miracles and gifts  
 of the *Holy Ghost*. For to one (as the A-  
 postle sayth) <sup>r</sup> was giuen by the *Spirit* the  
 word of wisdome; to an other the word  
 of

of knowledge, by the same spirit; to another faith, by the same spirit; to another, the gifts of healing, by the same spirit; to another the operations of great works; to another Propheſie; to another discerning of ſpirits; to another diversities of tongues; to another, the interpretations of tongues: and all theſe things wrought euen *the ſelfe ſame Spirit*, distributing to everie man ſeverally as he would.

11. But theſe ſpirituell gifts, though they were powred out upon many; yet are they not, neyther ever were given unto all; as it is written, *v Are all doers of* v 1 Cor. 12,  
*miracles? haue all the gifts of healing? do all* 30.  
*ſpeake with tongues? doe all interpret?*  
 Againe, to all that haue them, they are not ſeales of the adoption of Sons; for if men haue *x* propheſie, and know all ſe- x 1 Cor. 13, 2  
 crets and all knowledge; if they haue all ſayth, ſo that they can remoue mountaines, and haue not Loue, they are nothing. Yet is this *y* manifeſtation of the y 1 Cor. 12,  
 ſpirit giuen to every man to profit with- 13.  
 ſtand: and as the Apoſtles were Gods witneſſes concerning the things which they

O

ſayd;

z A<sup>1</sup>. 5, 32. sayd, so z was the *Holy Ghost*, whom God gaue to them that obeyed him, the Spirit  
 a 11ob. 5, 8. was one of the three witnesses on earth as the Apostle Iohn sayth.

12. As the Myserie of Christ was re-  
 vealed b to his holy Apostles & Prophets  
 b Ephes. 3, 5. by the Spirit, and they preached the  
 c 1 Pet. 1, 12. Gospell unto others, c by the Holy  
 Ghost sent downe from heaven; and as  
 the ordinarie permanent officers of the  
 d A<sup>1</sup>. 20, 28 Churches, are made Overseers d by the  
 holy Ghost, to feed the Church of God:  
 so by the hearing of Fayth preached, do  
 men e receiue the Spirit; which God o-  
 penly shewed, when while Peter yet was  
 speaking, f the Holy Ghost fell on all  
 f A<sup>1</sup>. 10, 44. them which heard the word. And as  
 by the work of the Spirit, the word is  
 g 1 Pet. 1, 22 received and beleevd; so is the same al-  
 h 2 tim. 1, 14 so g obeyed, kept and reteyned, h through  
 the holy Ghost that dwelleth in us. The  
 Sacraments also haue by him their effect  
 in us, as it is written, i by one Spirit are w  
 i 1 Cor. 12, 13 all baptised into one body whither Iewes  
 & Greeks, whither bond or free, and haue be-  
 all made to drink into one Spirit.

13. And having thus our new birth  
 calling

calling unto, and stablishing in the faith,  
 by the work of the holy Ghost; we are  
 further by him confirmed, comforted,  
 emboldned, and assisted, in all our spi-  
 rituall battels against Satan, this world,  
 and our s owne corruptions. For we are  
 strengthened by Gods Spirit in the inner <sup>s Eph. 3, 16.</sup>  
 man; and being armed with the word of  
 God which is the sword of the Spirit, <sup>Eph. 6, 17.</sup>  
 we stand fast; & though the enemy come  
 like a flood, yet <sup>k the Spirit of the Lord</sup> <sup>k Isa 59, 19</sup>  
*shall chase him away*, as sayth the Prophet.  
 And in rebuking the world, he useth  
 great boldnes, convincing <sup>l</sup> them of sin, <sup>l Ioh. 16, 8,</sup>  
 of righteousness, and of judgement: so <sup>9--11.</sup>  
 that Gods servants are full of power <sup>m</sup> by <sup>m Mic. 3, 8.</sup>  
*the Spirit of the Lord* and of judgement,  
 and of strength, to declare unto the peo-  
 ple their transgression, and their sinne;  
 an example whereof we may see in  
 Saul; who being full of the Holy Ghost, <sup>n Paul, act. 13</sup>  
 set his eyes upon Elymas the sorcerer, <sup>9, 10, 11.</sup>  
 and sayd, *O full of all subtilty, and all mis-  
 chiefe, child of the Divill; enemy of all righ-  
 teousnes; wilt thou not cease to pervert the  
 straight wayes of the Lord? Now therefore  
 behold the hand of the Lord is upon thee, and*



*thou shalt be blind, and not see the Sun for a season.* And this courage the Sanctes

2 Chron. 24  
20, 21.

p Luke 12,  
11, 12.

q Ps. 119, 46

of the earth; as may be seene in o Zechariah sonne of Ichojada, who being clothed with the Spirit, and rebuking the transgressions of the people, was therefore stoned with stones, at the commandement of the king. For the p Holy Ghost teacheth them in that houre what they ought to say; wherefore they are to take no thought how or what to answer, but resting upon the ayd of Gods Spirit, do boldly say, q *I will speake of thy testimonies (Lord) before kings, and will not be ashamed.*

r 1 Cor. 6, 9,  
10, 11.

14. But in the Saincts themselues the Spirit is most mighty in operation for the subduing and sanctifying of their affections, and confirmation of their soules & spirits in the loue & favour of God. For whereas beforetime, some of them were fornicators, idolaters, theeves, couetous, extortioners, or giuen to other like vices: r they are washed, they are sanctified, they are justified in the name of the Lord Iesus, and by the Spirit of God.

And

And whereas while they were fleshly, (having not the Spirit, they walked after the flesh, and favoured the things thereof, and could not please God, but were subject unto death: now hee that raysted up Christ from the Dead, doth also quicken their mortal bodies, & because that his Spirit dwelleth in them; and so is fulfilled that which in figure God sayd of old unto Iliac; *\* He shall know that I am the Lord, when I haue opened your graues, o my people; and brought you up out of your sepulchres, and shall put my Spirit in you, and ye shall live.* Who then living in the Spirit, do also & walk in the Spirit, and by it do & mortify the deeds of the body, not & fulfilling the lusts of the flesh; which they haue crucified, but bringing forth the fruits of the Spirit, which are blouē, joy, peace, long suffering, gentlenes, goodnes, faith, meeknes, temperance: for when the Spirit is powred upon them from above; then the wildeines becometh a fruitfull field, as sayth the Prophet.

Jud. ver. 19

Rom. 8, 4,

5, 8, 13.

verse 11.

x Ezech. 37,

13, 14, 20, 21

y Gal. 5, 25.

z Rom. 8, 13

a Gal. 5, 16,

24.

b Gal. 5, 22.

c Isa. 32, 15.

14. And God which hath promised to powre water upon the thirstie, and

O 3

floods

d Isa. 44, 3. floods upon the drie ground, to d powr  
 his Spirit upon the seede of his Church,  
 and his blessing upon their buds; will  
 e Luk. 11, 13 not onely e giue the Holy Ghost to them  
 that desire him; but also continew his  
 gifts and graces for the assurance of their  
 harts; so that they shall not labour in  
 vayn, nor bring forth in feare, because  
 f Isa. 65, 23. f they are the seede of the blessed of the  
 Lord, and their buds with them. The  
 g Rom. 5, 5. loue of God is g shed abroad in their  
 harts, by the Holy Ghost which is giuen  
 h Ephe. 4, 30 unto them, and by him h are they sealed  
 unto the day of redemption; the same  
 i Rom. 8, 16 spirit i beareth witnesse with their spirits  
 that they are the sonnes of God; & here-  
 k I Iob. 4, 13 by they k know, that they dwell in God,  
 and he in them, because he hath giuen  
 them of his spirit, which is as a l *pawne*,  
 l 2 Cor. 1, 22. or *earnest* in their hearts, whereby they  
 doe not onely behold the glorie of the  
 m 2 Cor. 3, 18 Lord with open face, but are m changed  
 into the same image, from glorie to glo-  
 rie, as by the Spirit of the Lord. And this  
 spirit which they haue received, is not  
 the spirit of bondage to feare againe, (as  
 n Ex. 19, 16 at the n giving of the Law, and looking  
 o 34, 30. upon

upon Moses face, ) but is the spirit <sup>o</sup> of <sup>o</sup> Rom. 8, 15  
 adoption of children, whereby they crye  
 Abba Father, euen the spirit of his sonne  
 Christ, p which God hath sent into their p Gal. 4, 6.  
 hearts, because they also are sonnes, and  
 the q blessing of Abraham is come upon q Gal. 3, 14.  
 them through Christ Iesus. So Gods  
 good spirit r leadeth them unto the land r Ps. 143, 10.  
 of righteousness, and this is a part of his  
 covenant with the, that *his spirit which* [Isa. 59, 21.  
*is upon them*, and his words which he  
 hath put in their mouth, shall not depart  
 out of the mouth of them or their seed,  
 or the'r seeds seed, for ever. Neyther will  
 hee hide his face any more from them,  
 \*because he hath poured out his spirit upon <sup>t</sup> Exe. 39, 29  
*the house of Israell*, as he hath promised by  
 his Prophet. From all which proceedeth  
 unto the saincts unspeakable peace com-  
 fort and joy, whch they find and feele,  
 both at the receiuing of the word, ( as  
 the Apostle sayth *ye received the word in* <sup>v</sup> 1 Thes. 1, 6  
*much affliction*, with joy of the holy ghost; )  
 and in the obedience thereunto in the  
 kingdome of God; which is \*righteous-  
 nes, and peace, and joy in the Holy <sup>x</sup> Rom. 14,  
 Ghost. <sup>17.</sup>

y Rom. 8, 26  
27.

16. Amongst other benefits which the spirit affordeth, this is one speciall, that it helpeth the saints infirmities in prayer; who els know not what to pray as they ought, but y the spirit it selfe maketh request for them, with sighs which cannot be expressed; & the request which he maketh is according to the will of God, who searcheth the harts, & knoweth what the meaning of the spirit is.

z John 16, 13  
14.

a verse 15.

b verse 13.

c 1oh. 17, 17

17. But that the Saints be not deceived, and led astray from the trueth, by any motion, suggestion, vision, revelation, or other means whatsoever, as from the Spirit of the Lord; our Saviour hath giuen us a rule to discern the work of his Spirit, from the delusion of Satan; which is this, that his Spirit *z speaketh not of himselfe, but whatsoever he heareth he speaketh*; that he glorifieth Christ, for he receiveth of Christs, (and a all things that the Father hath are Christs,) and sheweth it unto Christians. Therefore is he the Spirit *b of trueth*, and leadeth into all truerh, because he teacheth nothing but according to the word of God, *e 1oh. 17, 17* which word is *c trueth*; and by that word must

must all spirits be tried; by it may be discerned the Spirit of truth from the spirit of error: and Iosua though he were <sup>d</sup> full <sup>d</sup> *Dent. 34, 9* of the spirit of wisdom; yet was charged of God to <sup>e</sup> attend unto the booke <sup>e</sup> *Ios. 1, 7, 8* of the Law, (for his direction, ) to observe and doe, according to all that was written therein.

18. Finally, the spirit of God, hath generally in all things wrought much & mightily in and by the saints. With this was <sup>f</sup> Bezaleel filled, in wisdom and in <sup>f</sup> *Exod. 31, 3,* understanding, and in knowledge, and <sup>4.</sup> in all workmanship, to finde out curious works for the Lords Tabernacle; with this were the <sup>g</sup> seventy Ancients furnished for the government of Israel, & prophesied. With the wisdom of this Spirit, was <sup>h</sup> Iosua full, after that Moses had put his hands upon him, and given <sup>h</sup> *Dent. 34, 9* him of his glory, when he ordeyned <sup>num. 27, 18,</sup> him to be his successor in the kingdom. And what should I speak of all the Judges, as of Othoniel, of Gedeon, of Iephthae & of Samson, upon whom the <sup>i</sup> spirit of the Lord came, <sup>k</sup> clothed them, <sup>i</sup> *Judg. 3, 10.* strengthened them, and prospered upon <sup>k</sup> *שׁוּבָה* *Jud. 6, 34. & 11. 29. & 13, 25 & 14. 6, 19*

O 5                      them;



them; whereby they went boldly unto great battels, overcame their enemies, and rent the wilde beasts that roared upon them. The Prophets also and Apo-

stles, were <sup>l</sup>caried & guyded by the Spirit, in their wayes words, and works; taught whom for to goe to, and from whom to refreyn; and had great intelligence of things <sup>m</sup>for to come; and in every citie, the <sup>n</sup>holy Ghost witnessed, such thinges as Gods wisdom saw good to revele. So that the help which the spirit ministreth to the Saints, is infinite and incomprehensible; and they may saye to the Lord with the Prophet, *o whither shall I goe from thy Spirit;* for loe, the wisdom of God <sup>p</sup>powreth out her spirit unto them, and maketh them understand her words: this <sup>q</sup>Oyntment they have from him that is holy, and do know all things: through the power of the Holy Ghost they <sup>r</sup>abound in hope; by the comfort of the Holy Ghost they, and the Churches of them are multiplied; and by him the <sup>t</sup>offring up of the Gentils (by the ministry of the Gospel) is sanctified: and whatsoever good thing

IEZ. 2, 2. &  
3, 14, 24. &  
37, 1. A. 8  
29, 39. & 10  
19, 20 & 13  
24. & 16, 6  
7. & 20, 22.  
& 21, 4.  
m A. 11, 28  
n ch. 20, 23.

o Ps. 139, 7

p Prov. 1, 23

q Job. 2, 26

r Rom. 15, 13

s A. 9, 31.

t Rom. 15, 16

is done among Gods people, is not by  
 an Army nor strength, but v by the spirit v *Zach. 4, 6.*  
 of the Lord of hosts, without which  
 \*no man can say, that Iesus is the *1 Cor. 12, 3.*  
 Lord.

19. Thus are the saints of God, ad-  
 vanced to honour and dignitie, above all  
 peoples on the earth; being themselves  
 the y Temple of God, and having his *y chap. 3, 16.*  
 spirit dwelling in them: injoying a most  
 holy and happy communion, z with the *z 1 Ioh. 1, 3.*  
 Father, and with his sonne Iesus Christ,  
 and with a the Holy Ghost; the grace &  
 peace and comfort whereof, passeth all *a 2 Cor. 13, 17.*  
 understanding, & can no way be suffici-  
 ently expressed, by the tongue or pen of  
 man. And this holy communion with  
 his people God shewed of old by his  
 prophet, in these gracious words, b *b Hag. 2, 5, 6.*  
*with you sayth the Lord of hosts with the*  
*c Word, by whom I covenanted with you* *c Christ, Ioh. 1, 1.*  
*when you came out of Egypt; and my Spi-*  
*rit remayning among you: Fear you not.*

All thy workes praise thee, O Lord; and thy Saints  
 bleſſe thee. *Pſal. 145, 10.*

## CHAPTER XIII.

*How the foresayd communion and peace betweene God and his Saints, is sometimes interrupted by their sinnes: what unrest and trouble, they then feele in themselves; and how their ancient peace is renewed.*

2 Ecc. 7, 22.

2 Chron. 6, 16

**B**ECAUSE there is <sup>a</sup> no man just in the earth, that doeth good and sinneth not; and whiles men dwell in these houses of clay, they be compassed about with their owne infirmities, tempted of their owne concupiscences, and beset with Devils, that alwayes lie in way to entrap & devour: it falleth out, that the saints of God are not onely assaulted, but oftentimes foyled by their enemies, and do fall into snares, and loathsome trespasses, whereby God is dishonoured, the Divil delighted, & their owne harts wounded and distressed,

1 Cor. 13, 9  
12.

2. For our knowledge in this life is but <sup>b</sup> in part; so that through error and ignorance we oft do amisse; neyther can any man <sup>c</sup> understand or discern those errors. Our affections and lusts are not fully

fully subdued, but do yet <sup>d</sup> warre in our members; the flesh <sup>e</sup> lusteth against the spirit, and these <sup>f</sup> lusts fight against the soule, and are as a <sup>g</sup> law in our members, rebelling against the law of our minde, and captivating us to the law of sinne which is in our members. Our strength is infirme; & though we would do good, yet <sup>h</sup> finde we no means to performe it. Our enemy satan, is both subtile and strong, and seeketh dayly to circumvent us, and often prevaileth through our weaknes and unheedines, that in <sup>i</sup> many things we sinne all, & no man can say, <sup>k</sup> *I have purified my hart, & am cleane from my sinne.*

3. Sometime the pleasures of the flesh do bewitch and drawe us into greivous offences; <sup>l</sup> drunkennes, <sup>m</sup> adultery, fornication, murder, and idolatric it selfe; sometime the blessings of God upon us, do make us prowd, our <sup>n</sup> harts are lifted up, we commit <sup>o</sup> vainglorious actions, forgetting <sup>p</sup> our selues, and <sup>q</sup> God that begate us, euen forsaking the Rock of our salvation; sometime our affections are so stirred, that we fall into intemperance

d *Iam. 4, 1.*e *Gal. 5, 17.*f *1 Pet. 2, 11.*g *Rom. 7, 23.*h *verse 13.*i *Iam. 3, 2.*k *Prov. 20, 9.*l *Gen. 9, 21.*m *2 Sam. 11.*4. *1 king. 11.*

1--4.

n *2 Chro. 32.*

25.

o *1 Chro. 21.*

1, 2, &amp;c.

p *Luk. 15, 13.*

17.

q *Deu. 32, 18.*

15.

*r* 1 Sam. 25, rance r both in word & work, not onely  
 23, 21, 22, against men, but euen f God himfelfe;  
 32, 32, 33, 34 sometime feares, doubts, dangers, threat-  
 2 chro. 16, 10 nings, & afflictions, do t daunt and dis-  
 pfa. 106, 32, courage us, making the hart to faint, the  
 33. aft. 7, 9 tongue to deny v & forswear the trueth,  
 gen. 49, 7. the hands x to work impietie, our faith  
 i jona. 4, 1, 4 to quaille, that we forsake Christ and  
 9, &c. y flee away. Yea Gods children haue in  
 i Exo. 14, 10. error and blinde zeale, persecuted the  
 isa. 7, 2. mat. trueth and professors thereof, euen kil-  
 14, 30, 31. led Christ himfelfe, and crucified the  
 v Mat. 26, 70 Lord of Glory; as the example of z Saul  
 72, 74. and sondrie other elect Israelites doth  
 i Ex. 32, 2, 4 manifest. These and many like greivous  
 22, 23, &c. finnes do the Saints sometimes fall in-  
 y Matth. 26, to through their infirmities, ( God with-  
 56. drawing his hand, and leaving them to  
 z Aft. 9, 1. themselues, ) besides their ignorances  
 &c. & aft. and defaults which multiplie dayly: so  
 2, 22, 23, 29 as they surmount in number a the hayres  
 36, 38, 39. of their heads. And many times such  
 a Pfa. 40, 12 men lye sleeping in their sins b long, for-  
 b As the former examples getting themselues in their voluptuous  
 of the Patri- delights; till God awakeneth them of his  
 archs shew. grace, least they should sleepe the death,  
 and perish for ever.

4. He awakeneth us sometime by the sound of <sup>c</sup> his word, knocking at the door of our hearts; and by his <sup>d</sup> spirit wherewith he <sup>e</sup> striveth in us: sometime by <sup>f</sup> corrections & punishments for our misdeeds inflicted upon our bodies; sometime by <sup>g</sup> striking our consciences with dread, dismay and terrour for our finnes, and withdrawing the cheerefull light of his countenance from us, so as we feele not the joy of his spirit, neyther have peace in our selues; but the comfortable communion between his Majestie & us, seemeth quite to be disanulled and broken.

5. For he withdraweth his face and favour from us, <sup>h</sup> kindleth his anger against us, and counteth us as his enemies, the horror of his wrath is as fire sent from above into our bones; the curse <sup>i</sup> written in the law, is powred upon us, and is as the arrowes of the Almighty, the venom whereof drinketh up our spirit. He <sup>k</sup> setteth our iniquities before himselfe, and <sup>k</sup> P<sup>sal.</sup> 90, 8 our secret finnes in the light of his countenance; he setteth them also in our own sight, and our sinne is <sup>l</sup> before us continually;

c 2Sam. 12,

1--7--13.

act. 2, 37.

d Neh. 9, 30.

e Gen. 6, 3.

f Job 33, 16,

17, 19. &amp;c.

g jona 1, 17?

and 2, 1, 2.

&amp;c.

h 2Sam. 24,

10. p<sup>sa.</sup> 38, 3.

8, 10.

i Dan. 9, 11.

k P<sup>sal.</sup> 90, 8l P<sup>sal.</sup> 51, 3.



m Lam. 1, 14 nually ; with his hand m he bindeth the  
 yoke of our transgressions, & with them  
 being wrapped and layd upon our neck,  
 n Job. 23, 26 he maketh our strength to fayle; n bitter  
 things doeth he write against us, and  
 make us to inherit the iniquities of our  
 youth; so as there is o nothing sound in  
 our flesh because of his anger; neither is  
 there rest in our bones because of our  
 sinne: our wounds stinke and are cor-  
 rupt, our reynes are full of burning, our  
 p Psal. 22, 14. heart is p as waxe, it melteth in the mids  
 of our bowels; our bones are parched  
 q Psal. 102, 3. q like an hearth, and our r moysture is  
 r Psal. 32, 4 turned to a summers drowth, so heavy is  
 his hand upon us night and day. Then  
 s Isa. 39, 11, crie we out for grief of heart, we s rore  
 like beares, and mourne like doves; loo-  
 king for judgment, but there is none; for  
 salvation, but it is farre from us; because  
 our trespasses are many both before him  
 and our selues, for which his terrors do  
 t Job. 7, 18. fight against us, he visiteth us t everie  
 morning, and tryeth us everie moment;  
 setteth us as a marke against him, so that  
 we are a burden to our selues. Also  
 when we crie & shout, v he shutteth out

our

our prayer, and is euen <sup>x</sup> angrie against <sup>x</sup> *Psal. 80, 4.*  
 it; because our <sup>y</sup> iniquities haue separated <sup>y</sup> *Isa. 59, 2.*  
 betweene us and him, & our sinnes haue  
 hid his face from us, that he will not  
 heare; so lothsome are our trespasses un-  
 to him, so venomous to our selues is the  
 biting of those fierie serpents.

6. Then are we left comfortlesse &  
 desolate, cast down in our selues, our  
 soule powred out upon us, <sup>z</sup> & our sal- <sup>z</sup> *Iob 30, 15,*  
 uation passed away as a clowd; we are <sup>16.</sup>  
 kept out of the paradise of God with the  
 terror of his law and judgements; as with  
 the <sup>a</sup> blade of the Cherubims brandish- <sup>a</sup> *Gen. 3, 24.*  
 ing sword; we are layd <sup>b</sup> in the lowest <sup>b</sup> *Psal. 88, 6*  
 pit, in darknes, in the deepe; where <sup>7.</sup>  
 Gods indignation lieth upon us, and we  
 are vexed with all his waues. we are a  
 reproch to wicked men, who because  
 of our misdeeds do <sup>c</sup> blaspheme: we are <sup>c</sup> *2 Sam. 12,*  
 a scorne to the Diuils, who insult at our <sup>14.</sup>  
 sinnes, cease not to accuse us before  
 God day and night, and hope to haue <sup>d</sup> *Rev. 12, 10*  
 us in the end <sup>a</sup> prey to their teeth. Our  
<sup>e</sup> lovers & our friends stand a side from <sup>e</sup> *Ps. 38, 11.*  
 our plague, and our kinsmen stand far  
 off. They that should guide and direct

f Song. 3, 3.

G 5, 7.

g Ps. 69, 26.

h Job. 9, 27,  
28.

i Job 10, 6.

k ch. 13, 24.

l Lam. 3, 17,  
18.

m Job 3, 20.

n ch. 30, 31.

o Job 19, 28.

p Iohn 3, 9.

us to Christ, in sted of good counsel do  
often f smite and wound us, persecuting  
them whom God hath smitten, & ad-  
ding to their sorrowes whom he hath  
wounded. The worm of our own con-  
science continually biteth us, so as when  
we would h forget our complaint, and  
comfort our selues; then are we afrayd  
of all our sorrowes, knowing that God  
will not judge us innocent, who i inqui-  
reth of our iniquitie & sercheth out our  
sinne; yet k hideth his face, and reputeth  
us for his enemies. Thus our soule<sup>l</sup> is  
farre off from peace, we haue forgotten  
prosperity, saying, Our strength and our  
hope is perished from the Lord; and  
m wherefore is the light giuen to them  
that are in miserie, and life unto them  
that haue heavy harts? for our harp is tur-  
ned to mourning, n & our organs, into  
the voice of them that weepe.

7. But the o roote of the word which  
is found in us, and the p seede of God  
which remayneth in us; stirreth up the  
spark of faith, and suffreth it not to dye  
in these distresses. It bringeth to minde  
Gods ancient mercies, his faith confir-

meo

med, & loue sealed towards us in Christ;  
 it telleth us, where sinne aboundeth,  
 & grace doth abound much more. Then  
 remembring our song in the night, com- q Rom. 5, 20  
 muning with our owne hart, & our spi-  
 rit serching diligently, we say, *Will the* p sa. 77, 6,  
*Lord absent himselfe for ever? and will he* 7, 8.  
*shew no more favour? Is his mercy cleane*  
*gone for ever? doth his promise fayle for ever-*  
*more? hath God forgotten to be mercifull?*  
*hath he shut up his tender mercies in desple-*  
*sure? we haue sinned, & what shall we do* i Job. 7, 20.  
 unto thee, o thou preserver of men? If  
 thou streightly *markest iniquities*, Lord p sal. 130,  
 who shall stand? surely then the *v moun-* v Job 14, 18  
 tain would fall and come to nought, &  
 the rock would be removed from his  
 place; neyther shall any *x that liveth be* x p sa. 143, 2.  
 justified in thy sight. But mercy is with  
 thee, that thou mayst be feared. And  
 now Lord thou art our *y Father*; we are y Isa. 64, 8,  
 the clay, and thou art the potter, we all 9.  
 are the work of thine hands; be not an-  
 gry o Lord aboue measure, neyther re-  
 member iniquitie for ever; purge thou  
 us with hyssope and we shall be cleane,  
 & wash us and we shall be whiter then z p sa. 51, 7, 8

snow; make us to heare joy and gladnes,  
 that the bones which thou hast broken  
 a *Psa. 80, 3,* may rejoyce, a turne us againe ô God of  
 7, 19. hosts, and cause thy face to shine that we  
 may be saved.

8. When thus we shall submit our  
 selues under the mighty hand of God,  
 & drawing waters from the well of our  
 b *1 Sam. 7,* harts, b shall power them out before the  
 6. *lam. 2, 19* Lord: when we shall confesse our iniqui-  
 ties, and in faith ask mercy at his hands,  
 hungriung and thirsting after his righte-  
 c *Psal. 42, 1.* ousnes, and c braying for it as the hinde  
 for the rivers of waters: the Lord will  
 d *Den. 32, 36* d repent towards his servants, when he  
 seeth that their power is gone; he will  
 e *Isa. 44, 3.* e powre water upon the thirstie, & floods  
 upon the drie ground, and will say unto  
 f *Isa 41, 10.* us, f Feare not for I am with you; be not  
 afrayd, for I am your God, I will  
 strengthen you and help you and susteyn  
 you with the right hand of my justice;  
 g *Isa. 1, 18.* though g your sinnes were as crimson,  
 they shall be made white as snow, though  
 they were redde like scarlet, they shall  
 be as wool: for a litle while I haue  
 forsaken you, h but with great com-  
 passion

passion will I gather you; for a moment in anger I hidde my face from you for a litle season, but with everlasting mercy haue I had cōpassion on you, sayth the Lord your redeemer. Then shall wee see in the black cloude of our tribulations, the bow of the Lord, euen himselfe will appear with the raynbow about his throne, the token of his covenant of grace, which he remembreth; & as he sware, that the waters of Noah should no more goe over the earth, I so sweareth he not to be angrie with us, nor rebuke us; though the mountaines remoue, and the hils fall downe, yet his mercie shall not departe from us, nor the covenant of his peace fall away.

h *Isa. 54, 7,*

8.

i *Gen. 9, 13,*

14.

k *Ezr. 1, 28*

rev. 4, 3.

h *Isa 54, 9, 10*m *Hos. 6, 1,*

2.

n *Psa. 147, 3*

c

the



o *Zach. 1, 12* the Lord hath answered him with good  
 13. and comfortable words; this man is un-  
 p *Isa. 32, 2.* to us, as p an hiding place frō the wind,  
 and as a secret from the tempest, as rivers  
 of waters in a drie place, and as the sha-  
 dowe of a great rock in a wearie land.  
 And though our barke hath been tossed  
 in the sea of afflictions, where Christ  
 q *Mat. 14,* himsele seemed q to us a spright, and  
 24, 26, 27, made us afrayd; yet now his gracious  
 32. voyce doeth comfort us, & his presence  
 ceaseth all wind and tempest. It is he,  
 r *Isa. 43, 25.* euen he that r putteth away our iniqui-  
 ties for his owne sake, and remembreth  
 not our finnes; but restoreth to us the  
 f *Psal. 51, 12* f joy of his salvation, giveth us t bewtie  
 i *Isa. 61, 3.* for ashes, the oyle of joy for mourning,  
 the garment of gladnes for the spirit of  
 v *Psal. 103, 5.* heavines; so that v our youth is renewed,  
 i *Isa. 40, 31.* and we lift up the winges as the eagles;  
 x *Iob 33, 23.* our x flesh is as fresh as a child; strength  
 is y increased in our soules; and being  
 y *Psa. 113, 8, 3* now as widowes divorced z from our  
 z *Rom. 7, 1,* finnes, delivered from that law; and re-  
 2--6. turned to our Fathers house, like a the  
 a *Lev. 22, 13* Priests daughters we eate of our fathers  
 bread, as we did in our youth; we shall  
 feel

feele no <sup>b</sup> more hunger, nor thirst, ney- <sup>b</sup> Isa 49.10.  
 ther shall the heate smite on us, nor the  
 sun; God wipeth <sup>c</sup> all teares from our <sup>c</sup> Rev. 21.4.  
 eyes, there is no more death, nor sorrow,  
 nor crying, nor payn; for the first things  
 are passed.

10. Having thus after long seeking  
 & found him whom our soule loveth, we <sup>d</sup> Song. 3, 1,  
 take hold upon him, and leaue him not, <sup>2, 3, 4.</sup>  
 till we haue brought him home unto us;  
 and after this nights <sup>e</sup> wrastring with the <sup>e</sup> Gen. 32, 24  
 Angell, we will not let him go, untill he <sup>&c.</sup>  
 blesse us, and giue unto weake Iacob  
 the new name of Israel; for that by strong  
 fayth we haue power with God, & pre-  
 vaile, <sup>f</sup> having wept & prayed unto him. <sup>f</sup> Hos. 12, 3,  
 And now he putteth in our mouth <sup>g</sup> a <sup>g</sup> Psal. 40.3,  
 new song of praise unto our God; our <sup>&c.</sup> 1, 14. &  
 tongues sing joyfully of his justice, and <sup>103, 1, 2, 3.</sup>  
 our soules doe blesse him, which hath  
 pardoned all our iniquities, healed all  
 our infirmities, redeemed our life from  
 the pitte, and crowned us with mercy &  
 compassions. And because we beleue,  
 therefore we speake and say, <sup>h</sup> We shall <sup>h</sup> Psal. 118,  
 not dye but liue, and declare the works of the <sup>17, 18.</sup>  
 Lord; the Lord hath chastened us sore, but

*hath not delivered us to death.* Wherefore after our agonies & conflicts with death, terrors within, and feares round about: we repose in Christ our redeemer, who hath taken away our sinnes, vanquisht all our foes, put Satan to flight, renewed our peace, and quieted our consciences:

i Psal. 116, 7 and then we rejoyce and say, i *My soule returne unto thy rest, for the Lord hath been bountifull unto thee.*

11. Then giveth he us to see, how in all these troubles and torments we haue most neere communion with Christ, and are by them made conformable unto him; for he was wounded for our transgressions, he was broken for our iniquities, innumerable<sup>1</sup> troubles compassed him, the sinnes of the elect, which by imputation were his, tooke such hold upon him, that he was not able to look up; for the Lord<sup>m</sup> layd upon him the iniquitie of us all; though he had done no wickednes, neyther was any deceyt in his mouth, yet the Lord would break him & make him subject to infirmities, so that he felt<sup>n</sup> terrour and anguish, and heavines in his soule *enē* unto the death; his

k Isa. 53, 5.

l Psal. 40, 12.

m Isa 58, 6,  
9, 10.

n Mat. 24, 33  
34.

his sweate in his agonie was like o drops o Luke 22,  
of blood, trickling down to the ground, 44.

and his cry unto his God was, p *Why hast thou forsaken me?* And we in our affli- p Marke 15,  
ctions doe but drinke of his cup, and are 34.

baptised but with his baptisme; that af-  
ter we haue suffred with him, we may al-  
so reigne with him, and by many tribula-  
tions q must we enter into his kingdom. q Aet. 14, 22

And he that was thus smitten of God, &  
humbled euen to the death; thus trou-  
bled in soule, and left of his Father for  
a season; found an yssue out of all tenta-  
tions, not for himselfe alone, but for us  
whose suretie he was; who therefore  
haue this hope for an anker to our  
soules, that as we now suffer with him, so  
shall we also reigne with him, notwith-  
standing that for the present we are  
brought into the dust of death.

12. After this, admiring the mercies  
of our God, and the unsearchable depth  
of his counsels, who worketh and turn-  
eth all things, euen our owne finnes un-  
to our good; who leadeth us in such  
wayes & wildernesses, where fyrie r ser-  
pents and scorpions are, and drought r Dent. 8, 15  
P 5 without

without water; which maketh us follow  
 him when his way is in the sea, and his  
 pathes in the great waters, and his foot-  
 steps are not known; in all which dan-  
 gers he defendeth us, and afterwards  
 bringeth us into his rest: we say the Lord  
 dwelleth in a dark cloud, Verily thou  
 ô God hidest thy selfe, ô God the savi-  
 our of Israel; how unsearchable are thy  
 judgements, and thy wayes past finding  
 out? Then minding our frayl estate in  
 this flesh, how we are sold under sinne,  
 and do trespasse against God every day,  
 and cannot do the good that we would:  
 we abase our hornes unto the dust, & by  
 repentance do dye daily, washing Christs  
 feete with our teares, knowing that not-  
 withstanding the communion that wee  
 haue with him here by faith, yet are we  
 but strangers and pilgrims on earth, and  
 whiles we are at home in the body, we  
 are absent from the Lord; whiles our  
 flesh is upon us we shall be sorowfull;  
 and whiles our soule is in us, it shall  
 mourn. Therefore strengthening our  
 weak hands and comforting our feeble  
 knees, we make streight steps unto our  
 feete

1 Psal. 77, 19

1 2 Chro. 6, 1.

1 1 Sa. 45, 15.

1 Rom. 7. 14

15--18.

1 2 Cor. 5, 6

1 1ob 14, 22.

1 1 Sa. 35, 3.

hebr. 12, 12,

13.

feet  
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feete, being carefull and circumspect  
 least Satan further circumvent us, seeke-  
 ing to make an end of our saluation with  
 feare & trembling, giving all diligence  
 to joyn vertue with our faith, and to  
 make our calling and election sure; for  
 behold the righteous haue [for their  
 finnes] recompence in the earth and are  
 scarcely saved, where then shall the un-  
 godly and synner appear? but we which  
 beleue in Christ, expect with patience  
 our full redemption, and as we haue  
 cast our burden on the Lord, and  
 committed our poore selues unto him; so we  
 are perswaded that he is able to keepe  
 that which is committed unto him against  
 that day, euen to keepe us that we fall  
 not, and to present us faultles before the  
 presence of his glory with joy; where we  
 shall alwayes behold his face, and being  
 quite freed from our finnes, and from all  
 possibilitie of ever synning more; shall  
 perpetually serue and honour him, with  
 his Angels at his right hand, where  
 pleasures are for evermore.

*i Psal. 16, 11*

*He that walketh in darknes, and hath no light, let  
 him trust in the name of the Lord, and stay upon his  
 God. i sa. 50. 10.*



## CHAPTER XV.

*Of the communion that the Sainctes haue  
in this life with Angels.*

**T**HE name of *Angel*, which is in English a *Messenger*, is in the scriptures attributed, 1 to our Lord Christ; 2 to the spirituall creatures in heauen; 3 and to some certaine men on earth, imployed in the message and service of God.

2. Christ, is the Angel whom God  
a sent to bring Israel out of Ægypt, in  
2 NUM. 20, 16 whome b Gods name is, and is therefore  
I COR. 10, 9. called the *Angell* c of his face or presence,  
b EXOD. 23, euen the d Face of God it selfe; the c *An-*  
20, 21. *gel of the Covenant*, whom the Israelites  
c ISA. 63, 9. desired; the Angel that f delivered Iaa-  
d EXO. 34, 14 kob from all euill; the Angel that g dwelt  
e MAL. 3, 1. in the bush, whiles it burned & was not  
f GEN. 48, 16 consumed; who was the God of Abra-  
h *Gael* a Redemer, the  
Redeemer, the title of Christ.  
g DEU. 33, 16 ham Isaak, and Iaa-kob; the h Angel Ie-  
exo. 3, 2, 6. hovah, who emboldned Gedeon to bat-  
h *judg. 6, 12* tel against the Madianits, and was with  
14, 16. &c. him in the same; the Angel with the gol-  
i den censer i that giveth many odours to  
i REV. 8, 3, 4 the

the prayers of all Saints, and out of whose hand the odours with the prayers goe up before God in his throne. He is no created Angel, but the <sup>k</sup> creator of <sup>k</sup> *Colos. 1, 16* Angels, and all other things in heaven <sup>1</sup> *inde verse 9* and earth; therefore is he the <sup>1</sup> *Archangel*, the <sup>m</sup> head of all principallitie and <sup>m</sup> *Col. 2, 10* power, the <sup>n</sup> first of the chief Princes, <sup>n</sup> *Dan. 10, 13* euen <sup>o</sup> *Michael* our prince, whom <sup>p</sup> all <sup>o</sup> *Rev. 12, 7* the Angels of God do worship. Of him <sup>dan. 10, 21.</sup> and our communion with him is before <sup>p</sup> *Heb. 1, 6,* spoken.

3. The ministers of God, though men on the earth, yet for the service wherein they be imployed are called *Angels* or *messengers*. Such were the priests in the tyme of the Law, as Malachie <sup>q</sup> *Mal. 2, 7.* intit- <sup>r</sup> *Mal. 11, 10* leth them; such was <sup>r</sup> Iohn Baptist; and such are Christs ordinarie ministers the <sup>f</sup> *Rev. 1, 20.* *Angels of the Churches*. Of whom it <sup>o</sup> *2, 1, &c.* remaineth to be spoken otherwhere. <sup>and often in</sup> *that booke.*

4. The blessed spirits which are about the throne of God, where <sup>t</sup> thou- <sup>t</sup> *Dan. 7, 10.* sand thousands minister unto him, and ten thousand thousands stand before him; these heauenly creatures being often sent forth into this world on Gods  
message

message, are therefore most properly & usually called *Angels*. Of them do we

v 2 Sam. 24, treat in this place. These are v wise and  
20.  
x Ps. 103, 20 x excell in strength, and in all ready and  
swift performance of the will of God;

y Col. 1, 16. They are y Thrones; Dominions, prin-  
cipalities, & powers, they are the z chief  
z Dan. 10, 13 princes aboue all the princes of the

o Psal. 8, 9. earth; and the title of a Gods is given  
o 97, 7. unto them: God imparteth b to them his  
with heb. 1, 6 counsels, and useth their ministerie in the  
o 2, 6, 7. government of the world.  
b 1 King. 22,  
19, 20. Zach.  
1, 10, 11. &c

c Chap. 4, is c before touched; for they & we haue  
sist. 3. all one head, d which is Christ, and are  
d Col. 2, 10. all e elect to be partakers of the glorie  
o 1, 18. of God for ever. But because they are  
c 1 Tim. 5, f spirits, and haue not flesh and blood as  
21. we; therefore the fellowship between  
f heb. 1, 7. them and us is spirituall, to be learned

out of the scriptures, and discerned by  
sayth, not by eye-sight. Again God hath  
in ages past, before the incarnation of  
Christ, more imployed them outwardly  
in revealing his will unto men, then in  
these last dayes he doeth; since he hath

opened

opened unto us the whole myſterie of his counſel, g by his ſonne. Yet as at the g *Heb. 1, 1.* giving of the Law, when the Lord came from mount Sinai, and roſe up from Seir unto his people; he came with h ten h *Deut. 33, 1.* thousands of the Saints: ſo in the time of the Goſpell, when his feete ſtood on the mount of Oliues, the Lord our God came, and i all the Saints with him, to i *Zech. 14, 4.* doe him worſhip k & miniſter unto him; *5.* to guard l his throne and church; and to *k Mar. 1, 13.* be ſent forth in miniſterie m for their *l Rev. 5, 11.* ſakes, which ſhall be heyres of ſalvation. *m Heb. 1, 14*

6. Sometimes the Angels appeared in viſible formes of n men, and for a *n Gen. 18, 1.* while ſo converſed with men, eating and *o Ec. and 19,* drinking, and talking familiarly of the *1, Ec. Heb. 13, 2.* matters whereabout they were ſent; as in the hiftorie of Abraham and Lot is to be ſeene. Sometimes they appeared in more glorious ſhapes, like o winged *p Iſa. 6, 2, 6,* creatures, and ſo would treat with men *7. dan. 8, 13,* about their affayres vocally: but their ce- *17. Ec. 9, 21* leftiall majeſtie, then much daunted the *22.* ſonns of Adam. Sometimes they appeared, p but ſpake not; and againe ſome- *p Gen. 28, 12* time they ſpake, q when no mention is *q Ab. 8, 26.* made

made of their appearing.

7. The causes also and effects of their appearing, were many and weightie :

For by them Abraham was told of the <sup>r</sup> birth of Isaak; and the destruction of Sodom; Manoah and his wife, of <sup>f</sup> the birth of Samson; Zecharie, of the <sup>t</sup> birth of Iohn Baptist; Mary, <sup>v</sup> of the conception, and the shepheards, <sup>x</sup> of the birth of our Lord Christ; the women <sup>y</sup> of his resurrection; and the Apostles, <sup>z</sup> of his second comming at the last day.

<sup>r</sup> Gen. 18, 10.  
<sup>17, 20.</sup>  
<sup>f</sup> Iudg. 13.  
<sup>t</sup> Luke. 1, 13.  
<sup>v</sup> Luke 1, 30.  
<sup>31.</sup>  
<sup>x</sup> chap. 2, 10.  
<sup>y</sup> Mark. 16, 1, 5, 6.  
<sup>z</sup> Act. 1, 10, 11.

By them Zecharie was <sup>a</sup> certified of the restauration of Ierusalem; Daniel <sup>b</sup> was informed of the state of the Church from his time to Christ; and Iohn, of the <sup>c</sup> estate thereof, from his dayes, to the worlds ende. By them, Lot <sup>d</sup> was delivered from the burning of Sodom; Shadrach, Meshach, and Abednego, <sup>e</sup> from the fiery fornace; Daniel, <sup>f</sup> from the Lyons mouthes; and Peter, <sup>g</sup> out of Herods prison.

<sup>a</sup> Zec. 2, 3, 4.  
<sup>b</sup> Dan. 7, 10, 16. &c. &c. 8, 13, 15, 17, &c. and 9, 21, &c. and 10, 5, 6. &c.  
<sup>c</sup> Rev. 1, 1. &c. unto ch. 22, 6, 16.  
<sup>d</sup> Gen. 19.  
<sup>e</sup> Dan. 3, 28.  
<sup>f</sup> chap. 6, 22.  
<sup>g</sup> Act. 12, 7, &c.

By them, Abrahams servant, was

<sup>h</sup> guided

h guided in his journey ; Philip , was h *Gen. 24, 7*  
 directed to goe i and preach to the Eu- 40.  
 much ; Paul k to the Macedonians ; Iaa- i *Act. 8, 26,*  
 kob , was encouraged l in his going to- 29.  
 ward , and returning from Mesopota- k *cha. 16, 9,*  
 mia ; Eliah , was m refreshed with l *Gen. 28, 12*  
 foode in his flight from Iezebel ; Io- & *32, 1, 2,*  
 seph n was councelled to flee with i i, 24.  
 Christ , from Herods persecution ; and m i *King. 19*  
 Paul o was comforted against perill of 5, 6, 7.  
 shipwrack. n *Mat. 2, 13,*  
 o *Act. 27, 23*

Their ministerie was used at p the 24.  
 giving of the fyrie law on mount Si- p *Gal. 3, 19.*  
 nai ; their melodie was heard at the *Act 7, 53.*  
 birth of the Lamb , that reighneth on q *Luk. 2, 13,*  
 mount Sion; and they still sing loud r his 14.  
 praises about Gods throne; and they shall i *Rev. 5, 11,*  
 be the harvest men to s reape the earth & i 12.  
 sever the bad from among the just , at f *Mat. 13, 39*  
 By the end of this world. 40. & *24, 31*

8. They are Gods powerfull instru-  
 ments as for smiting t the wicked with t *Psa. 78, 49*  
 sore diseases; so for the help and healing *act. 12, 23.*  
 of our sicknesses , when it pleaseth God  
 to employ them : as appeareth by that  
 famous miracle , often wrought in the  
 pool at Ierusalem , whose waters were



at certaine times troubled by an Angel  
after which stirring, who so first stepped  
in, was made whole of whatsoever dis-  
ease he had. In memory of which hea-  
venly grace, the place was caled *v* Beth-  
esda, that is the house of bountifullnes or  
mercy.

9. And although now a dayes they  
appeare not visibly, nor afford us such  
outward help: yet are these heauenly  
messengers, still secretly imployed for  
the safeguard and benefit of the Saints.  
For who so dwelleth in the secret of the  
Most high, and lodgeth in the shadow of  
the Almighty; over him (as the *x* Psalmist  
sayth,) God giveth his Angels charge  
to keepe him in all his wayes: yea euen unto  
little children doth there care extend  
and as the embroydred *z* Cherubims en-  
vironed the Tabernacle, so doe those  
heauenly soldiers compasse and guard  
Gods true tabernacle the Church. And  
whereas we are in danger two man-  
nerwise, 1 by our owne infirmitie, 2 and  
our enemies might and subtiltie: there-  
fore *a* watchmen and guardians *b* of our sal-  
vation, do succour us in both. For as the  
moth

*v* Job. 5, 2, 4,  
&c.

*x* Psal. 91, 1,  
11.

*y* Mat. 18, 10

*z* Exo. 26, 1.

*a* Dan. 4, 14.

*b* Heb. 1, 14.

mother, carieth in her armes the child  
 which cannot well go; so these do c bear c *Psa. 91, 12*  
 us up in their hands, that we hurte not  
 our foot against a stone; & when we are  
 besieged by our foes, these d pitch round d *Psa. 34, 7.*  
 about us, and deliver us; being as a bul-  
 wark betwixt the fiends, euen all our e-  
 nemies, and us. So that if God gaue us  
 to see with the eye, as we are taught to  
 beleue by faith; we might behold with  
 Elishaes servant c the mountaines to be c *2 King. 6,*  
 full of horses and charrets of fyre round *17.*  
 about us: and would say with Iaakob,  
*This is Gods host.* Neither do they onely f *Gen. 32, 1,*  
 saue us from peril; but as heavenly war- *2.*  
 rours that excel in strength, they g fight g *Dan. 10, 20*  
 against our enemies, pursuing and h scar- h *Psal. 35, 1,*  
 ering them, as chaff before the winde; *5, 6.*  
 like as at Hezekiahs prayer, i an Angel i *Isa. 37, 21,*  
 came and killed 185 thousand of his *22---36.*  
 foes. And as they attend upon us in our  
 life, so do they also at our death; being  
 sent to fetch our flitting soules, and cary  
 them into k Abrahams bosome, in the k *Lu. 16, 22*  
 Paradise of God.

10. These things as those blessed spi- *1 Iob 1, 6. &*  
 rits the l sonnes of God, do at the com- *38, 7.*

mandement of their heavenly father ,  
 m Psal. 103, m readily and cheerfully, for his elect: so  
 20. mat. 6, 10 also are they beholders of our wayes and  
 conversation, and affected (after their  
 spirituall manner) with the things they  
 see in us. For they are, euen the <sup>n</sup> thousand  
 n Rev. 5, 11, thousands of them, as about Gods throne,  
 12. so about the four living creatures and the  
 24 Elders, together with them magni-  
 fying Christ the killed Lamb, & prostrate  
 o chap. 7, 11 on their faces do worship God, o & giue  
 12. glory unto him for evermore. Into the  
 celestial mysteries reveled by the Gospel,  
 they haue a p desire to looke; because  
 p 1 Pet. 1, 12. God hath by his church q made known  
 q Eph. 3, 10. his manifold wisdom unto them. Lo-  
 ving also they are, glad and desirous of  
 our good; as appeareth by their glorify-  
 ing of the Lamb that was killed for us,  
 not for them; and by the joy which they  
 haue, when any one of us converteth  
 r Luke 15, 7 from our sinnes; as Christ<sup>r</sup> hath shewed.  
 10. Witnesses they are with the Lord, of the  
 charges and contestations layd upon us  
 for the observing of our duties; as by  
 f 1 Tim. 5, 21 the Apostles words to Timothee, we be  
 taught. wherefore we ought holily  
 righteously

righteously, and soberly to cary our  
 selues, in al our actions; seing we are a  
 spectacle to those heauenly *Flames*; & are <sup>t Ps. 104, 4.</sup>  
 welcome to the great assemblie of innume- <sup>v Heb. 12, 22</sup>  
 rable of them: yea the Apostle seemeth  
 to require of <sup>x</sup> women modest and sub- <sup>x I Cor. II,</sup>  
 missiue attire, in respect of them. <sup>IO.</sup>

II. All this notwithstanding, we must  
 take heede, both of superstition, & cu-  
 riosity about them; for we are forbidden  
 of God the y religion or worship of An- <sup>v Colos. 2. 18</sup>  
 gels: which when Iohn for the revelati-  
 ons shewed him would haue done, the  
 Angel refused, & sayd, <sup>z</sup> See thou do it not. <sup>z Rev. 22, 8</sup>  
 If therefore we haue need of succour let <sup>9.</sup>  
 us pray unto <sup>a</sup> our Father, & he can send <sup>a Mat. 26, 53</sup>  
 us legions of them; and if we would  
 giue thanks for their help, and offer a sa-  
 crifice, themselves <sup>b</sup> haue taught us to <sup>b Iud. 13, 16</sup>  
 offer it to the Lord, whose servants they  
 are, euen <sup>c</sup> fellow seruants with us, though <sup>c Rev. 22, 9</sup>  
 much more excellent, able, & obedient.  
 He it is, that sendeth them forth, for our  
 sakes, which are heyres of salvation,  
 wee also will change this our corru-  
 ptible estate, and cloth us with im-  
 mortalitie, and make us <sup>d</sup> equal to those <sup>d Luk. 20, 36</sup>

e Zech. 3, 7.

holie Angels , and giue us as a place among them: whose communion at that day we shall fully enjoy , together with them serving our God , and lauding his Majestie , in his owne blessed presence for ever.

*The Angell of the Lord pitcheth round about them that feare him, & delivereth them. Psal 34, 7.*

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## CHAPTER XVI.

*How the Saints on earth are called to a holy communion among themselves.*

**G**OD who hath chosen and called us in Christ from this world , and fellowship of all wicked ones therein to be his, and to serue him: hath further required at our hands, that we which are called, should not liue alone, or asunder by our selues, but joyne together, and so entertaine and nourish a loving and holy Communion one with another , in the unitie of the fayth & spirit, by the bond

of peace. For man is made a sociable creature: and when he was in his perfection, God saw & sayd, it was <sup>a</sup> not good <sup>a Gen. 2, 18.</sup> for him to be alone, and therefore made him a help meete for him: but after, when we were corrupted, there was much more neede of fellowship one with another for our mutuall help and comfort. And many are the benefits which we reap hereby; euen as on the contrarie, the evils, dangers, and discomforts, which arise for want hereof, are moe then can be told.

2. When God had brought his people out of Egypt, to lead them into Canaan; whiles thither they were traveyling, euen in the wildernes caused he a *Tent* to be made, for himself <sup>b</sup> to dwel among the, <sup>b Exod. 25, 8</sup> and in mids of their tents; which when it was perfected, he tooke possession of, <sup>c</sup> filled and sanctified it with his glorie; <sup>c Exo. 40, 34</sup> comanded also the people; <sup>d</sup> thither for to bring their services & other sacrifices; <sup>d Lev. 1, 3.</sup> <sup>e</sup> promised there <sup>e</sup> to meete with them, to <sup>e Exo. 29, 42</sup> speak there unto them; whereupon that place was called the *Tent* (or *Tabernacle*) <sup>f</sup> <sup>f ver. 42. 44</sup> of <sup>f</sup> meeting or congregation. And where-  
אהלמוער.



as this Sanctuarie was flitting and moue-  
 g *Num.* 4,4 able, not onely in the g wildernes, but  
 and *10*, 7. also in h the land of Canaan: therefore  
 &c. God gaue Israel a charge by Moses, that  
 h *Ios.* 5, 10, they should seeke i the place which he  
 & *18*, 1. should choose out of all their tribes, to  
 i *Chron.* 15, 1. should choose out of all their tribes, to  
 i *Dent.* 12, 5 put his Name there, and there to dwell;  
 6. that thither they should come, to sacri-  
 k *uerse* 12, 1; fice, and rejoyce before the Lord; them-  
 14. selues, k their children, & their servants;  
 l *Dent.* 16, 2, there to keepe l their solemne feasts, and  
 11, 15, 16. take heede they offred not in any other  
 place. For he had told them, whosoever,  
 m *Lev.* 17, 3, the host, that man should be reputed m as  
 4, 7, 8, 9. if he had shed blood, or offred unto di-  
 n 2 *Chro.* 2, 4 vils; and was to be cut off from among  
 his people. This tent, (together with the  
 o *Rev.* 21, 3. Temple, which for like n holy use, suc-  
 c. 37, 27 ceeded the same, was a figure of the  
 28. church or congregation of Christians, a-  
 mongst whom God hath placed his o ta-  
 bernacle, to dwell as their God with  
 them, and they to be his people, even his  
 p house

house and habitation; & should therefore gather themselves together in his name, to keepe their spirituall feasts, not withdrawing from, nor leaving the mutuall assembling or fellowship that they haue among themselves; for who so repayreth not to the Church the true Ierusalem, of all the families of the earth, there to keepe the feast of Tabernacles, and worship the king the Lord of hosts; no rayne (of Gods grace or blessing) shall come upon them.

3. This gathering together of the Saints, is not a bare assembly or concurrence onely, of people; but a neere uniting and knitting of themselves, in one holy communion, and fellowship. For as the foresayd *Tent* was made of many courtaines, but all of them so coupled one to another, with loops and taches, that they were but one Tabernacle; & as the many costly hewed stones, wherewith Solomon built the Temple, when they were layd together, made one House wherein God had his habitation: so the servants of Christ though they be many, yet are so build y and coupled to-

Q

gether

p Heb. 3. 6.

q Mat. 18. 20

r 1 Cor. 5. 4, 8

Nahum. 1.

15.

f Heb. 10. 25

t Zech. 14.

16. 17.

v Ex 26. 1--6

x 1 Kin. 5. 17

6. 7. 12

13.

y Eph. 2, 21,

22.

gether by faith, that they grow unto an holy temple in the Lord, to be the habitation of God by the spirit; and are builded as a citie <sup>z</sup> that is compact together in it self. Which neer conjunction is further set forth, by similitude of a bodie, wherein there be many members of severall shape & use, yet by the wisdom of God so united and set together, that there appeareth a goodly frame and proportion of the man; and every lim so fastned to other, and all the partes so serviceable needefull and comfortable ech to other, that they cannot without paine, losse and deformity be pulled asunder: euen so the Saints of God, are (as the Apostle sayth) <sup>a</sup> one body in Christ, and euery one, one <sup>b</sup> anothers members; being by one <sup>b</sup> spirit <sup>13.</sup> all baptised into one body; which is called Christs <sup>c</sup> Church or Congregation, because we are gathered & joyned together <sup>d</sup> Eph. 4, 15, unto him our head, <sup>d</sup> by whome all the <sup>16.</sup> body being coupled & knit together by every joynt, for the furniture thereof, (according to the effectuall power, which is in the mesure of every part,) receiveth increase of the body unto the edifying

<sup>a</sup> Rom. 12, 5

<sup>b</sup> 1 Cor. 12,

13.

<sup>c</sup> Eph. 1, 22,

23.

<sup>d</sup> Eph. 4, 15,

16.

fyng of it selfe in loue,

4. The strength and virtue of this union of the Saints, procedeth from the unitie of their Faith & spirit. For faith is the <sup>e</sup> doore, by which we haue entry and access both unto <sup>f</sup> God, and <sup>g</sup> into his church or assembly, which thereupon is called the <sup>h</sup> *multitude of the faithfull*, or *beleevers*; *even the* <sup>i</sup> *household of faith*. And as by it we enter into this societie, so being entred, we there build up <sup>k</sup> our selues in our most holy faith; by it we <sup>l</sup> liue, by it we <sup>m</sup> stand, by it we al are then <sup>n</sup> sonnes of God, the seed of Abraham; & consequently heys by promise, of the blessed inheritance, and so doe enter into <sup>o</sup> his rest. Which faith because it is <sup>†</sup> *one*, as the Lord is one, and is by his holy spirit communicated with all the Saints; it is therefore called the <sup>p</sup> *commune faith*, from which, the *communion* <sup>q</sup> of faith, that is of all Christian duties do flow; and especially is seene in our conversing together, for the better performance of them. For as Christ prayed, that they which should beleeue in him, might <sup>r</sup> *all be one*, as the Father and He were one, in, & with another

<sup>e</sup> Act. 14, 27

<sup>f</sup> Rom. 5, 2.

<sup>g</sup> Act. 2, 44.

<sup>h</sup> Act. 4, 32.

<sup>i</sup> Gal. 6, 10.

<sup>k</sup> Inde v. 20

<sup>l</sup> Heb. 10, 38.

<sup>m</sup> Rom. 11,

20.

<sup>n</sup> Gal. 3, 26,

7, 29.

<sup>o</sup> Heb. 4, 3.

<sup>†</sup> Ephe. 4, 5.

<sup>p</sup> Tit. 1, 4.

<sup>q</sup> Philem. v.

6.

<sup>r</sup> Ioh. 17, 20,

21, 22.

other ; so the effect of that his prayer appeareth in the union and communion of the first beleevvers which were *of one hart and of one soule*, and continued dayly with one accord <sup>t</sup> their meetings and fellowships for duties both spirituall & humane. Of which happy day the Lord did foretell by his prophets saying, *v* <sup>7</sup> *will give them one hart & one way that they may feare me for ever, for the wealth of them and of their children after them; and* <sup>x</sup> *I will make them one people, in the land, upon the mountains of Israel; and one king shall be king to them all; & they shall be no more two peoples, nor divided any more henceforth into two kingdoms.* This fellowship ought all men to labour that they may come unto; and being come, there to abide; <sup>y</sup> endeavouring to keepe the unity of the spirit in the bond of peace, and <sup>z</sup> to continue in one spirit and in one minde, fighting together through the faith of the Gospel.

5. The causes why God requireth this gathering and knitting together of our selues, are these. First for the better service of his Majestie, which he most esteemeth

<sup>1</sup> Acts 4, 32.  
and 2.

<sup>t</sup> Acts 2, 42,  
44, 45, 46.

<sup>v</sup> Jer. 32, 39.

<sup>x</sup> Eze. 37, 22

<sup>y</sup> Eph. 4, 3.

<sup>z</sup> Phil. 1, 27.

esteemeth when it is done of us with  
 joynt consent & agreement, that we with  
*one minde* <sup>a</sup> and *one mouth*, prayse God <sup>a</sup> *Rom. 15, 6*  
 uen the Father of our Lord Iesus Christ,  
 and (as the prophet sayth) serue him <sup>b</sup> *with* <sup>b</sup> *Zeph. 3, 9.*  
*one shoulder.* And for this cause, at the  
 first constitution of the Church of Israel,  
 he commaunded that at their solemne  
 feasts they should, all the males, <sup>c</sup> three <sup>c</sup> *Exo. 23, 14*  
 times in the yere appeare before the Lord <sup>17.</sup>  
 Iehovah, (besides their usual meetings  
 on the Sabbaths,) which feasts were cal-  
 led *holy* <sup>d</sup> *assemblies or convocations*, and <sup>d</sup> *Lev. 23, 1,*  
 had special <sup>e</sup> dayes for calling and assem- <sup>4.</sup>  
 bling the people, wherein Gods word <sup>e</sup> *Num. 28, 2*  
<sup>f</sup> was read and expounded unto them; <sup>18, 25, 26.</sup>  
 his name magnified, with <sup>g</sup> songs and <sup>g</sup> *29, 1, 7,*  
 prayses; the people answering <sup>h</sup> Amen, <sup>h</sup> *Neh. 8, 1, 2*  
 bowing downe and worshipping; sacrific- <sup>8.</sup>  
 es were offred <sup>i</sup> for the whole congre- <sup>g</sup> *2 Chro. 7,*  
 gation; feasts were celebrated with relief <sup>6. & 30, 21</sup>  
 of <sup>k</sup> the poore; and the people received <sup>h</sup> *Neh. 8, 6.*  
 a <sup>l</sup> blessing, in the name of the Lord. <sup>i</sup> *2 Chro. 35,*  
 Which open and solemne service, as it <sup>8, 12, 13.</sup>  
 was pleasing to the Lord, <sup>k</sup> who there <sup>k</sup> *Neh. 8, 10.*  
 required the service, offrings, and all the <sup>deut. 16, 14.</sup>  
 holy things of all his people: so the neg- <sup>l</sup> *2 Chro. 30,*  
 lect <sup>27.</sup>  
<sup>m</sup> *Psa. 51, 19*  
<sup>ezec. 20, 40,</sup>



n2 Chron. 29  
6, 7, 8.

o chap. 31, 2,

p Psal. 22, 22  
122, 4. &  
35, 18.

q Psal. 26, 7, 8

r Psal. 116,  
18, 19.

s Psal. 132, 13  
14.

t Deut. 33, 19

v Psal. 68, 26

x Psal. 107, 31  
32.

lect & omission hereof, was a forsaking of him and <sup>n</sup>a procuring of his wrath. Wherefore the godly magistrates, were carefull to establish and mainteyn that publick worship, appoynting <sup>o</sup> the Priests and Levites for the burnt offrings and peace offrings to minister and to giue thanks, and to prayse in the gates of the tents of the Lord; and the faithfull used to frequent that place and those solemnities, that they might prayse God <sup>p</sup> in the midds of the congregation, among much people, and there declare with the voice <sup>q</sup> of thanksgiving, and set forth all his wonderous works; and pay <sup>r</sup> their vows unto him, in the presence of all the folk, within the courts of his house, which he had <sup>s</sup> chosen for his rest forever, loved there to dwell, and delighted therein. They used also to <sup>t</sup> call the people unto the mountain, there to offer the sacrifices of righteousness; to stir up, and exhort one another, to blesse <sup>v</sup> God in the Assemblies, and <sup>x</sup> exalt him in the congregation of the people. The like publick worship, the Lamb solemnizeth unto his Father, whiles he standeth upon

Mount

Mount Sion, with his 144 thousand,  
 y where the voyce of the heauenly con- y Rev. 14, 1  
 gregation is heard, like the found of <sup>2, 3.</sup>  
 many waters, and of a great thunder, &  
 like harpers harping with their harps, &  
 singing a new song before the throne.  
 And there Christs prayse <sup>z</sup> is of God, in <sup>z</sup> Ps. 22, 25  
 the great assemblie, his vowes he perfor-  
 meth before them that feare him, he de-  
 clareth <sup>a</sup> Gods justice and mercy, his <sup>a</sup> Ps. 40, 9, 10  
 trueth and his salvation. Whose prayse  
 therefore is heard in the <sup>b</sup> Congregation <sup>b</sup> Ps. 149, 1,  
 of Saints, Israel joying in his maker, & <sup>2.</sup>  
 the sonnes of Sion rejoycing in their  
 king; saying <sup>c</sup> Halelu-jah, salvation and <sup>c</sup> Rev. 19, 1.  
 glory and honour and power, unto the  
 Lord our God; <sup>d</sup> Halelu-jah for the Lord <sup>d</sup> verse 6.  
 God almighty reigneth.

6. An other cause of the joyning to-  
 gether of the Saints; is their edification,  
 in the knowledge and fear of God. For  
 although they haue his word privately to  
 meditate therein day and night, which  
 also he blesteth unto them; yet in his  
 church or assemblie he more plentifully  
 powreth out his blessings, as he promi-  
 sed by Moses, <sup>e</sup> In every place where I shall <sup>e</sup> Exo. 20, 24

*put the remembrance of my name, I will come unto thee and blesse thee.* And as his name

*f* 2 Chro. 20, was in his *f* house and Temple, so there  
*9.* he appointed ministers to greherse or  
*gi* Chr. 16, 4 make mention of the same, to *h* teach  
*h* Deu. 33, 10 Iaakob his judgements and Israel his  
 lawes. Which law when he first gaue  
*i* chap. 4, 10. unto them, he sayd unto Moses, *i* *Ga-*  
*ther me the people together, and I will cause*  
*them to heare my words;* and when after-  
 wards it was solemnly repeated, every  
 Sabbath yere; by like commaundment  
*k* cha. 31, 12 the people *k* were to be gathered toge-  
 ther, men, women, children and stran-  
 gers; to heare and learne the same. Yea  
 every Sabbath day, the people assembled  
*l* Aa. 15, 21 in their *l* synagogues, throughout al their  
 cities, for the same purpose. And in  
 these last dayes, it was foretold, how  
 many people should provoke one ano-  
 ther io go up to the mountayn and house  
*m* Isa. 2, 2, 3. of God, where he would *m* teach them  
 his wayes, and they would walk in his  
 pathes; because the law was to go forth  
 of Sion, and the word of the Lord from  
 Ierusalem. Wherefore Christ often vi-  
 sited the *n* Temple and synagogues, (as  
 did

did also his disciples,) to shew how he regarded the assemblies of his people, in which he uttered so many gracious words and wrought so many great miracles. And after that he had gathered a new people to himselfe, they also usually met together, for the foode of Gods word, and other holy things, in the churches or assemblies; where Christ had given gifts unto men, in the persons of his officers, for the gathering together of the Saints, & edification of his body. Then the nations walked in the light of Ierusalem, and there the Lord gathered his sheepe into their folds, where they might grow and increase, & set up shepherds over them, which should feede them, he v fed them in good pasture, and they lay in a good fold, he brought them to their rest, reduced that which was driven away, bound up that which was broken, and strengthened the weak, by the doctrines of his gospel. There God is very terrible in the myserie of the Saints, whiles by the fyre of his spirit, he causeth on earth and in his heavenly temple, y lightnings, and voices, & thun-

n Ioh. 18, 20

lnk. 4, 15, 16

o Añ. 3, 1. &amp;

13, 5, 14, 44

p Añ. 20, 7.

I cor. 11, 17,

18, &amp;c. and

14, 4, 5, 12,

19, 26.

q. Ephes. 4, 8,

11, 12.

r Isa. 60, 3.

s Ier. 23, 3, 4.

t I Pet. 5, 1, 2

v Ezek. 34,

14-16.

x Psa. 82, 7.

y Rev. 8, 5.

z 11, 19.

R

drings

drings, and earthquake, and much hayl.  
 For the words that his wise men there  
 speake, given by him the One pastor, are  
 like <sup>z</sup> *goads* to excite and stir up our dull  
 nature, that being <sup>a</sup> *pricked in our backs* we  
 may be drawn to repentance; like <sup>b</sup> *fiyre*  
 to devour the adversaries; like <sup>a</sup> *two edged*  
<sup>c</sup> *sword* to execute vengeance; like <sup>a</sup> *hammer*  
 to breake the stone; like <sup>c</sup> *mighty weapons of war*,  
 to cast downe bulwarks, and whereby the wise  
<sup>f</sup> *goeth up* into the citie of the mighty, and casteth  
 downe the strength of the confidence thereof.  
 Again, there are uttered the words of  
<sup>g</sup> *life*, which <sup>b</sup> *quicken* the hearers, and bring  
 them out of the graue of sinne; the words of  
<sup>i</sup> *reconciliation* which make peace betweene  
 God & the conscience, are as <sup>k</sup> *flagons of wine*, &  
 comfortable apples, to refresh the sicke  
 soules; euen the words of <sup>l</sup> *salvation*, &  
 of <sup>m</sup> *eternall life*. These Christ putteth  
 in the mouthes of his ministers; and by  
 the oyle of his spirit, causeth the seuerall  
 lamps <sup>n</sup> of the golden candlestick of his  
 law, to giue light continually in his tabernacle.  
 With these waters, he moyleth

z Eccl. 12, 11

a Añ. 2, 37.

b Ier. 5, 14.

c Ps. 149, 6,

7.

d Ier. 23, 29.

e 2 Cor. 10, 4

5.

f Pro. 21, 22,

g Añ. 5, 20.

h Ps. 119, 50.

iohn 5, 25.

i 2 Cor. 5, 19

k Song. 2, 5.

l Añ. 13, 29.

m iohn 6, 68

n Exo. 25, 37

num. 8, 2, 3.

Ps. 119, 105

neath the garden of his Church; and the  
 severall rootes & branches of the same;  
 whereupon such as are planted in the  
 Lords house, o do flourish in his courts, <sup>o Ps. 92, 13.</sup>  
 and still bring forth fruit; their lease fa- <sup>14.</sup>  
 deth not, neyther doth their fruit fayle  
 because their waters run out of the <sup>p Exec. 47,</sup>  
 sanctuarie. <sup>r.</sup>

7. A third reason of the saincts gather-  
 ing together, is that they might the better  
 resist the cōmune adversaries. For there  
 is warre continuall, q betweene the ser- <sup>q Gen. 3, 15.</sup>  
 pents seede & the church; & they r band <sup>r Psal. 2, 2.</sup>  
 themselves together, to beset the stents of <sup>r Rev. 20, 9.</sup>  
 the Saincts, and the beloved city. Against  
 that kingdome of darknes, God gather-  
 eth and setteth a contrary kingdome, a  
 band of Christian soldiers, or t heavenly <sup>t Rev. 19, 14</sup>  
 warriors, the v host of the Lord; who <sup>19.</sup>  
 standing and fighting together under the <sup>v I Chron. 9,</sup>  
 banner of his gospel, by the conduct of <sup>19.</sup>  
 his Spirit, and Christ their captaine; are  
 an help, strength and comfort one to an-  
 other. These come x willingly, at the <sup>x Ps. 110, 3.</sup>  
 time of assembling Christs armye in ho-  
 ly bewty; among them are y guides & lea- <sup>y Heb. 13, 17</sup>  
 ders, the overseers of the Churches, as <sup>2 tim. 2, 3, 4</sup>



z 2 Kin. 2, 12 the z chariots and horsemen of Israel; they  
 and 13, 14. are all furnished with a the armour of  
 a Ephe. 6, 11 God, having his word for a sword, his  
 12, 13, &c. faith for a shield, his salvation for a hel-  
 met upon their heads. These weapons  
 of their warfare, are mighty through  
 God; and here are more shields and tar-  
 gets, b then hung on Davids tower; the  
 trumpets of the Lord do c sound an a-  
 larme against the enemies, and in their  
 conflicts the people of God do d help  
 one another as neede requireth, whereby  
 they are emboldned and comforted a-  
 mong themselues, are terrible to their  
 foes as an e army with banners, and ha-  
 ving fought together the good fight of  
 faith, do get the victory over f the Dra-  
 gon and his Angels, by the blood of the  
 Lamb, through many afflictions, and so  
 at last, do triumph in glorie.

8. A fourth cause and benefit of this  
 societie, is the mutuall ayd strengthening  
 and consolation one of another in all o-  
 ther Christian duties both publick and  
 private. For as the severall members  
 of a mans body are serviceable to the  
 whole, and each to other; so are the

Saints

Saints among themselves, having every  
 one their g measure of faith, their diversifi- *g Rom. 12, 3*  
 ty of gifts and graces from God, that  
 what is wanting in one, may be supplied  
 by another. And as the h eye cannot *h 1 Cor. 12,*  
 say to the hand, nor the head to the feet, *22.*  
 I have no neede of you; so cannot the  
 least member in the church of Christ, be  
 refused as unnecessarie, but may be be-  
 neficiall to the greatest. For i as yron *i Pro. 27, 17*  
 sharpeneth yron; so doeth man sharpen  
 the face of his friend. k And hence do *k 1 Thes. 5,*  
 arise the mutuall exhorting and building *11.*  
 up one of another in the faith, m la- *l verse 11,*  
 bouring together unto the truth; n ad- *heb. 3, 13.*  
 monishing the unruly, comforting the *m 3 John 8.*  
 feeble minded, bearing with the weake, *n 1 Thes. 5,*  
 o considering one another to provoke *14. & 4, 18.*  
 unto loue and good works; p rebuking *o Heb. 10, 24*  
 for sinne and trespasse, confessing of *p Luke 18, 3*  
 faults q one to another, and praying one *lev. 19, 17.*  
 for another, bearing r one anothers bur- *q Lam. 5, 16.*  
 den; rejoycing s with them that rejoyce, *r Gal. 6, 2.*  
 and weepeing with them that are in trou- *s Rom. 12, 15*  
 ble; t communicating to the afflictions *t Job 30, 25.*  
 and distributing v to the necessities one *v Phil. 4, 14.*  
 of another; x visiting them in sickness, *v Rom. 12, 13*  
 y mourning *x Mat. 25, 36*  
 z *40. Psal 35,*  
*13, 14. 2 Cor.*  
*1, 11.*

R 3 mourning

mourning & labouring together in prayer for them; with many other offices of like nature, for the refreshing of soule & bodie; all which are found and felt in this holy communion & body, wherein  
 y *1 Cor. 12*, if one y member suffer, all suffer with it; 26.  
 and if one be had in honour, all rejoyce with it; so neere a conjunction doth Gods Spirit work in the hartes of the faithfull, which maketh them to looke,  
 z *Phil. 2, 4*. z not every man on his owne things, but every man also on the things of others.  
 9. For these and the like reasons, hath the communion and societie of the Church beene alwayes prayesd, sought for, loved and esteemed. For as God  
 a *Deu. 33, 3*. though he a loue his people, and hath all his saincts in his hand; yet b loveth the gates of Sion aboue all the habitations of Iaakob: so his people likewise have  
 c *Psal. 26, 8*. c loved the habitation of his house, and  
 d *Psa. 27, 4*. d desired this d one thing of the Lord, that they might dwell in the same all dayes of their life, to behold the Lords bewty and to inquire in his temple; esteeming  
 e *Pf. 84, 10*. e a day in his courts better then a thousand other where; lamenting their lo

when

when they were exiled therefrom; and  
 f powring out their very hart, when they *f Psa. 42, 4.*  
 remembred how they had gone with the  
 multitude into Gods house, with voyce  
 of song, prayse, & solemnity; for which  
 now their g soules longed, & euen fayn- *g Psa. 84, 2.*  
 ted in them. Yea the very h wayes of Si- *h Lam. 1, 4.*  
 on lamented when no man came to the  
 solemne feasts: & Israel mourned, when  
 the Lord had destroyed his i congregati- *i Lam. 2, 6, 7*  
 on, caused the feasts and Sabbathes to be  
 forgotten in Sion, and forsaken his altar:  
 their hart was heavy, and their eyes dim,  
 & because the mountaine of Sion was de- *k Lam. 5, 17*  
 solate. And so comfortable was the *18.*  
 fellowship of Gods children, unto the *1 Gal. 2, 9.*  
 Apostles themselves (though they were *1 Cor. 11, 14.*  
 the 1 pillars and foundations of the *m Rom. 1, 11*  
 church, and needed this helplesse then *12. 1 thes. 2,*  
 others) that they ofte longed to m see the *17.*  
 brethren, for their comfort, through *n Rom. 15,*  
 their mutuall faith; & earnestly intreated *30. eph. 6, 19*  
 the help of their n prayers, euen as they *hebr. 13, 18,*  
 againe o prayed for them, had greate p joy *19.*  
 and consolation in their lone, and holy *o 1 Thef. 1, 2*  
 walking in the truerth; yea esteemed them *3.*  
 the q crowne of their rejoycing, their *p Phil. 1, 7.*  
*3 Iohn 4.*  
*q 1 Thef. 2,*  
*19, 20.*

glory and their joy. Euen Christ him-  
 r *Math. 26,* selfe in the heavines of his hart, r sought  
 38,40,43. comfort by the prayers of his disciples;  
*Luke 22,46* to teach us how to esteeme the fellow-  
 ship of the faithfull.

10. Of all these; and many moe bles-  
 sings, are those deprived, that refuse or  
 neglect to unite themselves with Christ  
 in his Church; or doe withdraw and se-  
 parate themselves therefrom, to liue a-  
 lone, as in the desert; or to frequent the  
 company of the wicked. They want  
 the benefit and comfort of Gods graces  
 in his children, they want the help,  
 strengthening, and encouragement in time  
 of trouble; and the labour of such foo-  
 lish ones doth weary them, because they  
 know not to goe into the Citie; they are  
 exposed to many perils, like wandring  
 sheepe upon the mountayns, ready to be  
 1 *Ecc. 10, 25* deuoured of the wilde beasts; and made  
 a prey unto Satan. If they erre, there  
 is none to reduce them into the right  
 way; if they be wounded or broken, there  
 is none to binde them up; if they be in  
 misery and want, there is none to giue  
 v *Luk. 15, 16* them so much as huskes to eate: if they  
 fall,

fall, woe unto them, \* for there is not x Eccl. 4, 10.  
 a second to lift them up. What remay-  
 neth then, but seeing *Wisedome* hath  
 y built her house, furnished her table, y Pro. 9, 1, 3,  
4. Luke 14,  
16, &c.  
 and invited the poore and simple unto  
 her feast: that all repayr thither without  
 excuse or delay, there to eate <sup>z</sup> that which z Isa. 55, 2.  
 is good, and let their soule delight in  
 fatnes: remembring how it is written:  
<sup>a</sup> *the Lord added to the church from day to* a Act. 2, 47.  
*day, such as should be saved.* And if any  
 know not the place, of their repast, or  
 fold of Christ, let them beseech him  
 whom their soule loveth, <sup>b</sup> to shew them b Song. i, 6.  
 where he feedeth, & maketh (his flock)  
 to lie downe at noone: least they turne a-  
 side to the flocks of his companions, or  
 remayne still in dispersion; For behold  
 how good and how pleasant it is, bre-  
 thren to dwell euen together? <sup>c</sup> for there c Psal. 133,  
1, 3.  
 the Lord hath commanded the blessing,  
 life everlasting.

*Send thy light and thy truth (O God;) let them  
 lead me; let them bring me to thy holy moun-  
 tayne, and to thy tabernacles. Psal. 43. 3.*



## CHAPTER XVII.

*How the Saints gather into communion,  
and grow up unto a body or church.*

**T**HE calling of the Saints into communion, we haue seene to consist of two branches. First, a separation from the wicked of the world; second, and a collection or gathering together of themselves in faith and loue of Christ. Which two things were also implied in the first calling of our father Abraham, when he was willed; first, to get him out from his countrey, kinred, and fathers house (which were <sup>b</sup> idolaters:) secondly, and to come to the place which God would shew him, (where he and his posteritie might serue and obey the Lord. It remaineth yet further to be spoken, of the covenant & communion, that the Saints enter into & keepe among themselves.

2. This congregation of Saints when it is at the greatest, is but a little flock and small remnant; being compared with the multitudes of the world but the beginnings hereof, are marvellous

<sup>a</sup> *Gen. 12, 1.*

<sup>b</sup> *Ios. 24, 2.*

<sup>c</sup> *Psa. 105, 44*  
<sup>45.</sup> *dent. 4,*  
<sup>3.</sup>

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Iously weake, small and contemptible;  
 like the graine of mustard-seede which  
 is the least of all seeds; and as Israel,  
 which were the fewest of all peoples.  
 For God taking them one of a citie and  
 two of a tribe, and these the foolish,  
 weake, & vile of the world, the poore,  
 the maymed, the halt and the blinde,  
 whose dwelling is by the high wayes &  
 hedges, he brings them neyther by any  
 army, nor strength, but by his owne spirit,  
 into his house and kingdome, where  
 though there be but two or three ga-  
 thered together in his name, he is in the  
 mids of them. These being once borne  
 of God, begotten by the immortall  
 seede of his word, unto the faith of the  
 Gospell; know also that there is a Ieru-  
 salem from aboue, in which is the mo-  
 ther of us all; that of Sion it shall be sayd,  
 Man and man, (that is manly men) are  
 borne in her, and the Lord will count  
 when he writeth the people, He was  
 borne there; therefore they seeke to enter  
 into this estate and happie communion;  
 they ask the way to Sion with their fa-  
 ces thitherward, saying Come and joyne

d Mat. 13, 32

e Dent. 7, 7.

f 11. 3, 14.

g 1 cor. 1, 26

27, 28.

h Luke 14,

21.

i verse 23.

k Zech. 4, 6.

l Mat. 18, 20.

m Gal. 4, 26

n Psa. 87, 5.

o verse 6.

p Ier. 50, 5.

so the Lord in a perpetuall covenant that shall not be forgotten.

3. This covenant, which they make together, standeth upon two pillars; first, to keepe their faith in God by Iesus Christ: 2. and to obserue his lawes in loue. In both these are they to build up and help forward one another, saying, *¶ Mic. 4, 5. all peoples will walk every one in the name of his God, & we will walk in the name of Iehovah our God for ever & ever.* Hereupon follow their assembling & or gathering together for the instruction one of another; their mutuall exhortations to continue in the faith grounded and established, and to stand fast therein; their prayers one with and for another, that Christ may dwell in their hearts by faith; their rebuking such as teach unwholesome doctrine, that so they may be *¶ 1 Cor. 16, 13.* *¶ Ephe. 3, 14* *¶ Tit. 1, 13.* *¶ 1 Tim. 1, 19* *¶ Tit. 3, 10* *¶ Dent. 27, 17.* or sound in the faith; of which if any make shipwrack, they are to be thrust out of the communion of the Saints, & delivered unto Satan. And for their conversation, they set up the Lord in that day to be their God, and to walk in his wayes, and to keepe his ordinances,

ccs, & his cōmandements and his lawes,  
and to hearken unto his voice: and they  
promise to <sup>a</sup> walk in the pathes of God <sup>a</sup> *Isa. 2, 3.*  
as he shall teach them; from whence a-  
rise( both publickly and privately) their  
mutuall loue and care each of other,  
<sup>b</sup> provoking unto loue and good works, <sup>b</sup> *Heb. 10, 24*  
and walking <sup>c</sup> worthy of their calling <sup>c</sup> *Eph. 4, 1.*  
whercunto they are called: their <sup>d</sup> admo- <sup>d</sup> *1 The. 5, 14*  
nitions and reproofs one of another <sup>lev. 19, 17.  
when they sinne, seeking to <sup>e</sup> restore <sup>e</sup> *1 Tim. 5, 20.*  
them with the spirit of meekenes; but <sup>e</sup> *Gal. 6, 1.*  
withdrawing <sup>f</sup> from the disobedient, <sup>f</sup> *1 Thef. 3, 5.*  
and putting away such as are wicked  
<sup>g</sup> from among them. <sup>g</sup> *1 Cor. 5, 13.*</sup>

4. Vnto this covenant, are all that  
make profession of faith and obedience,  
to be admitted, without respect of per-  
sons; for in Christ Iesus there is <sup>h</sup> no <sup>h</sup> *Gal. 3, 28.*  
difference of Iew or Gentile, of rich or  
poore, of bond or free, of male or fe-  
male, for all are one, and alike redeemed  
by his blood, whereby he hath confir-  
med the covenant <sup>i</sup> for the many; and he <sup>i</sup> *Mat. 26, 28*  
hath powred out his spirit upon all flesh, <sup>dan. 9, 27.</sup>  
<sup>k</sup> upon sonnes and daughters, upon old <sup>k</sup> *Isa. 2, 28.*  
and yong, upon servants and mayds. <sup>29.</sup>

And

1 Gen. 17, 7.

m Luk. 1, 54

55, 72, 73,

74. act. 2, 39

2 cor. 1, 20.

m 1 cor. 7, 14

e 1 tr. 1, 5.

p P/4. 22, 10

q Act. 2, 41.

r Rom. 14, 1.

f cha. 15, 1, 3

t Mat. 12, 20

And together with themselves, their infants also are received, by virtue of Gods promise unto <sup>1</sup> Abraham, which promise by Christ is <sup>m</sup> confirmed unto us, with all the benefits and privileges of the same. Which infants, though they want descretion to perceiue the favour of God for the present; yet want they not sanctification, but <sup>n</sup> are holy, if but one parent beleue in Christ, and this through the mighty work of Gods spirit, who sanctifieth <sup>o</sup> his from the wombe; and by this grace doth comfort the parents, in that he is both God of them and of their feede; and after, the children also haue their faith confirmed, by knowing that <sup>p</sup> they were cast upon him from the womb; and he was their God, from their mothers belly.

5. And as the number of beleevers groweth so ought they to gather together, and we accept, into our fellowship, all that <sup>q</sup> gladly receiue the word; euen such as be <sup>r</sup> weake in faith must we receiue, <sup>f</sup> bearing their infirmities after Christs example, who would not <sup>t</sup> break the bruised reede, nor quench the smoking

king

king weke, but nourish it rather by the  
 oyle & breath of his spirit, that it might  
 burne bright. And if notorious infam-  
 ous sinners, repent & beleue the Gos-  
 pel, they may not be repelled, for Christ  
 came to v call, and saue such; neyther are  
 they to be refused as impure, whom he  
 hath x washed and clenfed by his blood,  
 and received to the glory of his father.  
 Which grace of his David did fore-sha-  
 dow, unto whom there gathered yall men  
 that were in trouble, and all men that  
 were in debt, and all those that were vex-  
 ed in minde, & he was their Prince. Al-  
 so when God converteth the childe and  
 not the father, the servant and not the  
 mayster, the wife and not the husband,  
 the subject and not the magistrate; such  
 as he calleth must come to his church; we  
 also must admit, knowing that Christ  
 hath sayd, he came to z set variance be-  
 twixt parents & children, so that a mans  
 enemies should be they of his owne  
 houshold. Yet is not their entrance in-  
 to the faith and church of God, any dis-  
 charge of them from their duty & obe-  
 dience toward their former governours;  
 but

v Luke 5, 32.

E 15, 1, &amp;c.

1 Tim. 1, 15.

x 1 Cor, 6, 10

11.

y 1 Sam. 22,

2.

z Mat. 10, 34

35.



- but let everie man (as sayth the Apostle)
- a** *1 Cor. 7, 20* **a** abide in the same vocation wherein he  
**21.** was called. The beleeving wife, may not  
*b* **verse 13.** **b** forsake her unbeleeving husband; nor  
*c* **1 Tim. 6, 1,** the servant **c** his maister; and everie soule  
**2.** must **d** be subject to the higher powers,  
*d* **Rom. 13, 1** even to **e** everie humane creature for the  
*e* **1 Pet. 2, 13** Lords sake. As Christs kingdome is **f** not  
*f* **1 Joh. 18, 36** of this world, so neyther doth it destroy  
 or abolish the policies of the same, but  
 mainteyn them rather, whiles it teacheth  
 all men to doe their duetie, and subject  
 themselves, even for **g** conscience sake.
- g* **Rom. 13, 5** **6.** Againe, as no earthly power can  
*h* **eccl. 10, 20.** compell a man unto this estate of grace,  
*i* **1 Joh. 6, 44.** (for no man commeth unto Christ, **h** ex-  
 cept the Father draw him; sayth is the  
*j* **Ephe. 2, 8.** **i** gift of God, not of men, and he **k** ad-  
*k* **Act. 2, 47.** deth to his church such as he will saue:)  
 so neyther can any creature hinder this  
 good work; but when Christ draweth  
*l* **Song. 1, 3.** us, **l** we will runne after him; and when  
*m* **Mat. 4, 20** he effectually calleth us, we **m** will leaue  
**22.** father and friends, & all to follow him.  
*n* **Mat. 18, 20** And as our gathering together is in **n** his  
 name, so must we defende it by his au-  
 thoritie, answering as did ths Apostles to  
 them

• AA. 5, 19:

pDen.16,16

q Rev. i, 4,

20.

11 COR. 16, 1.

1 A8. 15, 41.

† Gal. 1, 21.

8. And God which called the people  
unto his faith ; furnished them also with

S                      divers

v **1 Cor. 12, 8** divers gifts of his spirit, v wisdom, and  
 9, 10. &c. knowledge, and prophesie, and tongues,  
 and many other graces wherewith he adorned the spouse and bride of his beloved sonne; that by them they might serue him, and help, comfort, and edify one another in their most holy faith. He appointed also that some which for their gifts and conversation were found fit should haue the care & oversight of the  
 x **Heb. 13, 17** congregation where they were set, x to  
 watch for their soules, and to feede and rule them with the word of God. These for their gravitie are called y *Elders*; for the charge committed to them, z *Bishops*  
 y **1 Tim. 5, 17** or *Overseers*; for the message wherewith  
 z **Phil. 1, 1.** they are sent, the a *Angels* of the churches; and for the effect of their administration, they are named b *Saviours*, b  
 a **Rev. 1, 20.** the doctrine of the Gospel c saving those  
 b **Hobad. v.** that heare them. Yet are not these d *Lords*  
 21. c **1 Tim. 4, 16** over Gods heritage, but the administrators  
 d **1 Pet. 5, 3.** of his graces and blessings among them and ensamples to the flock; not e having  
 e **2 Cor. 1, 24** dominion over their faith, but helpers  
 of their joy.

f **1 Pet. 1, 23**

9. By the f seede of the Word in

mouth

mouthes of these gministers and the o- g Eph. 4, 11,  
 ther h members of the church, are chil- 12.  
 dren begotten and multiplied dayly, that h I Cor. 14, 3  
 Ierusalem enlargeth i the place of her 5, 24, 31.  
 tents, and they spread out the curtaines i Isa. 54, 2,  
 of her habitations. For she increaseth on 3.  
 the right hand and on the left, untill this  
 host of our David become great, k like k I Chron. 12  
 the host of God; and his l seede, as the 22.  
 army of heauen that cannot be numbred. l Jer. 33, 22.  
 m I Pet. 2, 2.  
 By the same word, as by m milk & wine, isa. 55, 1.  
 are the people nourished up unto life e-  
 ternall; and their covenant with God &  
 one with another, are the two staues,  
 Bewtie & Bands, which Christ the good nzach. 11, 7  
 sheepeheard hath taken to feede and rule  
 his flock. His covenant with them, o is o verse 10.  
 Beautie or Pleasance, for by p it he giveth p Psal. 25, 14  
 them knowledge, which q is pleasant to q Prov. 2, 10  
 their soule, as is also r himsele and his & 22, 17, 18  
 waies. By this covenant he confirmeth r Song. 1, 16.  
 his t spirit upon them & his words in the ( Pro. 3, 17.  
 mouth of them and their seede, which t Isa. 59, 21  
 words are v pleasant, & as the hony comb, v Pro. 16, 24  
 sweetnes to the soule, and health to the psal. 19, 7, 10  
 bones; which causeth them to desire that  
 they may dwell x in his house all their x psal. 27, 4.  
 S 2 dayes,

dayes, to behold his bewty, and alwayes  
 y *Psa. 90, 17* they say; y *Let the bewtie of the Lord our God*  
*be upon us.* His other staff, *Bands*, con-  
 z *zec. 12, 14* serveth the z brotherhood of his people,  
 whereby they are lincked together in  
 a *1 Pet. 3, 8.* loue, labouring to be a all of one minde,  
 one suffring with an other, loving as  
 brethren, living and growing together  
 b *Ezek. 37,* as b one tree or staff in his hand. This  
 17, 19. c brotherhood the Saints are all exhorted  
 c *1 Pet. 2, 17* to loue, & endeavour d to keep the unitie  
 d *Eph. 4, 3.* of the spirit in the bond of peace, being  
 e *Col. 3, 12,* clothed with the e bowels of mercies,  
 13. kindenes, humblenes of minde, meeke-  
 nes, long suffring, forbearing and for-  
 giving one an other, euen as Christ for-  
 gaue them; and aboue all these things,  
 f *verse 14.* having f *Loue*, which is *is the bond of per-*  
*fectnes.*

10. Sometimes God bringeth unto  
 his faith and church, the governours &  
 great men of the earth; whose authoritie  
 and scepters are a great help to the con-  
 servation of true religion, and out-  
 ward peace of his people, by their de-  
 fence of the just, and punishment of evill  
 doers. These notwithstanding their high  
 places,

places, yet are to haue no g haughty harts g *Pal. 131,*  
 nor lofty eyes, but behaue themselues, & *1,2.*  
 compose their soules, like weyned chil-  
 dren; learning dayly from h the ministe- *h Den. 17, 18*  
 ric and book of Cod, to feare the Lord, *19.*  
 and to keepe all the words of his law,  
 that their i harts be not lifted up aboue *i Den. 17, 20*  
 their brethren; They are with them to  
 begin and end the publick worship of *k Ez. 46, 10*  
 God; they may not take of the l peoples *l verje 18.*  
 inheritance, nor thrust them out of their  
 possession; they are to conteyn as well  
 themselues as their subjects in the obedi-  
 ence of Christ, to be foster-fathers m & *m Is 49. 23*  
 courses of the church, unto which they  
 haue brought their n glorie and their ho- *n Rev. 21,*  
 nour; expecting a better and an eternall *24.*  
 glory with all Saints in the kingdome  
 of God. For there is a covenant between  
 them and their subjects, o that they will *o 2 Chro. 23*  
 be the Lords people, yea themselues are *16.*  
 the foremost - p to make it, and to order *p 2 Chro. 29*  
 all things in their kingdomes according *10. & so for-*  
 to Gods word. As that good king Iosi- *ward in the*  
 ah q in the assemblie of all his people, *chapter.*  
 both great and small, first covenanted *q 2 Chro. 34*  
 himselfe to walk after the Lord, and to *29--32.*



keepe his commandements and his testimonies and his statutes, with all his heart and with all his soule, that he would accomplish the words of the covenant written in Gods book : and then caused all that were found in Ierusalem and Benjamin, to stand to the same.

11. But because in times of worldly peace, many will presse to enter into the church, for company, favour, or fashion sake; which otherwise would never regard the same, being profane, idolatrous or irreligious, the children of this world: therefore care must be had that no such uncleane wicked person be accepted, For though the gates be open, <sup>r</sup> that the righteous nation which keepeth the faith, may enter in; yet seeing it is sayd, that the way shall be called <sup>r</sup> holy, and the polluted shall not passe by it; that Ierusalem shall be holy, <sup>r</sup> and no strangers shall goe through her, nor <sup>v</sup> Canaanite be any more in the house of the Lord of hosts: there must be seene in them, the seede and foundation of religion, before they be received; namely <sup>x</sup> repentance from dead works, & faith
- <sup>r</sup> Iſa. 26, 2.  
<sup>r</sup> chap. 35, 8.  
<sup>r</sup> Joel 3, 17.  
<sup>v</sup> Zec. 14, 21.  
<sup>x</sup> Heb. 6, 1.

toward

towards God. For this was y the voice y Mat. 3, 2, 3  
of the cryer, that proclaymed the king-  
dome of heauen; which they that obey-  
ed, ⁊ were baptised unto remission of ⁊ verse 6.  
sinnes; the residue were rejected, as a  
viperous generation: the same thing a verse 7.  
also Christ made the beginning and  
groundworke of his kingdome, saying,  
<sup>b</sup> Repent, and beleene the Gospell. Vntill b Mark. 1, 15  
therefore, such willingly c receiue and  
cōfesse the trueth, renouncing their for- c Act. 2, 41.  
mer euill wayes; promising submission, rom. 10, 9.  
meeknes, and obedience in the fayth of  
the Gospell: untill the wolf haue learned  
d to dwell in peace with the lamb, the d Isa. 11, 6,  
leopard to lye with the kidde, the beare 7, 8.  
to feede with the kow, and the Lion to  
eate straw like the bullock: we may not  
admitte them into communion with us,  
(for e what part hath the beleever with e 2 Cor. 6, 15  
the unbelcever?) but refuse their prof-  
fered & pretended service, as the fathers  
of Israel answered the like intruders, f I: f Ezr. 4, 2, 3  
is not for you and for us (joyntly) to build an  
house unto our God, but we our selues toge-  
ther will build it, unto the Lord God of Is-  
rael. And as there were g porters in the g Chr. 9, 24

four winds or quarters of Gods ancient  
*h 2 Chro. 23,* house; euen porters set, that *h* none that  
*19.* was unclean in any thing, should enter  
*i Nehem. 7, 3* in; and diligent watch and *i* ward was  
 kept at the gates of Ierusalem, for feare  
 of enemies: so in this new and Christian  
 Ierusalem, though the gates thereof be  
*k Rev. 21, 25* *k* never shutte, yet is there such watch to  
*l chap. 21, 27* be kept, that *l* no unclean thing may en-  
 ter into it, neyther whatsoever worketh  
 abomination or lyes, but they which are  
 written in the Lambs book of life.

12. The Saints being thus gathered,  
*m Rom. 23, 9* as a people *m* that shall dwell by them-  
 selues, and not be reckned among the  
*n Job. 15, 19* nations, ( for that they are *n* chosen out  
*o Lev. 20, 24* of the world, and *o* separated from the  
*p Psa. 122, 3* same;) and being builded as a citie *p* com-  
 pact together in it selfe, and growing up  
 in Christ the chief corner stone unto an  
 holie Temple in the Lord; are made the  
*q Ephe. 2, 21,* *q* habitation of God by the spirit, and do  
*22.* dwell *r* alone in safetie, in a land of wheat  
*i Deu. 33, 28* and wine, also their heauens do drop the  
 dew. For the graces of God, by his  
*f Psa. 46, 4.* word and spirit, are as a *f* river of water  
*150, 22, 1.* of life cleare as chrystal, proceeding out  
 of

of the throne of God and of the lamb, whose streames make glad this citie of God, & moisten the trees planted in this gardein. Yea God himselte dwelleth here, and is in the middes of it, therefore it shall not be moved. As the good husbandman, he purgeth every fruitfull branch in this vine, that it may bring forth more fruit; for this his vineyard is before himselte, not let out to others; he keepeth it and watereth it every moment; least any assayl it, he keepeth it night and day, from injurie of enemies, & makeing the barres of the gates strong, and in it selfe he setteth peace, and this not in one, but in all the churches of the Saints, amidst whom he walketh, visiting and knowing theyr works and all their wayes. Which churches though they be many in number, yet are they one in unitie. To them all, he hath giuen one faith and canon, to be kept for ever unto the worlds end; and to every of them a like power, and grace. And as he guided his ancient Israel the twelue tribes, by day in the pillar of a cloud, and by night in a pillar of fyre, to giue

t Rev. 21, 3.  
 p<sup>s</sup>al. 46, 5.  
 v Iohn 15, 3.  
 x Song. 8, 12.  
 i/sa. 27, 3.  
 y Psal. 147, 13, 14.  
 z I Cor. 14, 33  
 a Rev. 2, 1, 2.  
 b Eph. 4, 5.  
 jude 1, 3. gal. 6, 16. I cor. 16, 1. matt. 28, 19, 20.  
 c Exo. 13, 21

S 5

them

them light, that they might goe both by day and night: so hath he created (according to his promise,) <sup>d</sup> upon every place of mount Sion, the church under the Gospell, ) & upon the assemblies thereof, a cloud and smoke by day, and the shining of a flaming fyre by night, that all Christian Churches haue from him their direction and protection; whiles in the ministerie of his word and spirit, he speaks unto the as in <sup>e</sup> the cloudy pillar; and is their <sup>f</sup> shelter against the tempest, their shadow against the heat. For which grace, <sup>g</sup> praise ye God in the Assemblies; even the *Lord*, ye that are of the fountain of Israel.

13. Thus every Church is like mount Sion, <sup>h</sup> fair in situation, the joy of the whole earth, the citie of the great king, in the pallaces whereof God is known for a refuge, which he will <sup>i</sup> stablish for ever, and where his people <sup>k</sup> wait for his mercie in the mids of his temple. And as the house of Iaakob walketh <sup>l</sup> in the light of the Lord; which shineth in the face of <sup>m</sup> Christ, in which light they <sup>n</sup> beleeue, that they may be the children of the

<sup>d</sup> *Isa.* 4, 5, 6.<sup>e</sup> *psal* 99, 7.<sup>f</sup> *Isa.* 25, 4.<sup>g</sup> *psal.* 68, 26<sup>h</sup> *ps* 48, 2, 3.<sup>i</sup> *verse* 8.<sup>k</sup> *verse* 9.<sup>l</sup> *Isa.* 2, 5.<sup>m</sup> *Ioh.* 8, 12.<sup>n</sup> *cha.* 12, 36

the light: so also they, euen all nations  
 and people which are saved, walk in the  
 light of the church, which it hath from  
 the Lord, who is her light & everlasting,  
 her sunne and shield, in whose light  
 shee & seeth light. This is the citie of  
 trueth, the mount of holynes, the se-  
 cret, and congregation of the righteous;  
 which looketh forth as the morning,  
 faire as the Moone, pure as the Sunne;  
 terrible as an armie with banners. It is  
 the house of the living God, & the gate  
 of heauen, the pillar and ground of  
 trueth; all the limits thereof round  
 about, are most holy; the Lord hath  
 stablished it, and the poore of his  
 people will shrowde themselues in it,  
 the glorie and honour of the nations  
 shall be brought unto it, and upon all  
 the glorie shall be a defence; it shall  
 be a quiet habitation, a tabernacle  
 that cannot be removed, a kingdome  
 that cannot be shaken, and the na-  
 tion or kingdome that will not serue it,  
 shall perish: but the people that dwell  
 therein, shall haue their iniquitie for-  
 giuen, and from the day that this citie

o *Isa. 60, 3.*  
*rev. 21, 24.*  
 p *Isa 60, 19*  
 20.

q *psa. 84, 11*  
*r psal. 36, 9.*  
*s zech. 8, 3.*  
*t psal. 111, 1.*  
 v *Song. 6, 9.*

x *Gen. 28, 17*

y *1 tim. 3, 15*  
 z *Eze. 43, 12*

a *Isa. 14, 32*

b *Rev. 21, 26*

c *Isa. 4, 5.*

d *cha. 33, 20.*

e *Heb. 12, 28*

f *Isa. 60, 12.*

g *chap. 33, 24*

is



*Exe. 48, 35* is builded, the name thereof is, <sup>h</sup>THE  
LORD IS THERE.

*The Lord bleſſe thee, O habitation of juſtice, O  
holy mountaine. Ier. 31, 23.*

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### CHAPTER XVIII.

*Of the communion that the Saints in all  
Churches haue in things ſpirituall.*

**N**Ow, as the faithfull are thus com-  
pact, like living & precious ſtones,  
in one holy Temple, & members of one  
bodie; ſo haue they fellowſhip together  
in all Chriſtian offices ſpirituall and hu-  
mané, and each with other do willingly  
communicate the manifold graces of  
God. Their ſpirituall communion may  
be conſidered in three things: Firſt in all  
duties from themſelues towards God; as  
be prayſes, thankſgivings, prayers ſuppli-  
cations &c. which they powre out one  
with and for an other. Secondly in all  
graces giuen them of God, as are the  
words of his covenant, the comforts &  
ſeales

seales of the same, opened and applied for the helping forward and assurance of their salvation. Thirdly in all duties among themselves, one towards another, as counsels, deliberations, exhortations, consolations, admonitions, rebukes, censures, and such like: all which for the honour of God and their mutuall good, they carefully together doe keepe and execute.

2. Their communion in the worship of God, is when at time and place appointed, they all come together, <sup>a</sup> to <sup>a</sup> *Ps. 102, 21*  
<sup>22.</sup> serve, confesse, and prayse the Lord, & call upon his name. For which as Israel of old had their assemblies, where the <sup>b</sup> ministers of God publicly & solemn- <sup>b</sup> *1 Chro. 16, 7, 8, &c.*  
 ly uttered his prayses, discoursing of all his wonderfull works, and giving unto him the glory of his name; made also <sup>c</sup> their requests unto God for their wāts, <sup>c</sup> *ver. 35.*  
 unto all which, all the people <sup>d</sup> sayd A- <sup>d</sup> *verse 36.*  
 men, and praysed the Lord: so also in the Apostles dayes, Gods people had still their <sup>e</sup> places of prayer, for which holy <sup>e</sup> *CA. 16, 13, 16.*  
 exercise, the Christians <sup>f</sup> assembled, and <sup>f</sup> *AA. 12, 12*  
 in which they continued <sup>g</sup> with one ac- <sup>g</sup> *chap. 1, 14.*  
 cord,

h *Act. 6, 4.*ii *Cor. 14,*  
*15, 16.*k *Nehem. 8, 6*  
*act. 20, 36.*c *21, 5. rev.*

4, 9, 10, 11.

l *Sam. 7, 5,*6. *ezr. 8, 21.*joel. 1, 14. *act*  
*13, 2, 3.*m *Act. 2, 42**rev. 5, 8, 9.**psa. 98, 5, 6.*n *Rom. 15, 6*o *2 Chro. 30**25, 27.*

cord, both men and women. Where the  
 h ministers of Christ, gaue themselves  
 unto this busines, that minding the pub-  
 lick state of the church they might for  
 and with the same make requests & giue  
 thanks, in the eares and understanding of  
 the people, which thereunto i answered  
 Amen. These now are not the praiers or  
 praises of him alone that speaketh, but  
 of the whole assemblie, which attend  
 with their eares, assent with their harts,  
 & seale with their lips, that part of pub-  
 lick administration; confirming it also by  
 signes k and gestures, befeeming such an  
 action. In these, ( whither ordinarie, or  
 extraordinarie with l fasting and humili-  
 ation of soule, upon special occasions )  
 there is a m communion and harmonie a-  
 mong the Saints, that with one minde  
 n and one mouth doe praise God, and  
 their prayer o cometh up unto heaven to  
 his holy habitation. And as the publick  
 assemblies of the whole church; so the  
 more private meetings in families, or of  
 other friends for spiciall causes, is both  
 comfortable to themselves, & acceptable  
 to the Lord: for he hath promised that  
 where

where there is a p symphonie or agree-  
ment, but of two of his together in  
earth, to desire any thing, it shall be gi-  
ven them; so much he respecteth the fel-  
lowship and unanimitie of his people, &  
their q gathering together in his name.

p mat. 18, 19

q verse 20.

3. But when through distance of  
place, or other just occasion, they can-  
not, or doe not come together; as also in  
their private prayers, which they poure  
out before the Lord, eyther some few  
together, or each one apart; the faithfull  
haue yet spirituall communion & bene-  
fit by praying one for an other; while  
they r remember and make s mention of  
their brethren unto God, rejoycing and  
giving thanks for his blessings upon  
them, v desiring things that may benefit  
and comfort them, praying for delive-  
rance from x bands or other afflictions,  
for strength and y stabilitie in the truth,  
for z remission of sinnes, or for other  
graces, as the necessities of the Saints  
doe require, for all whom we are a ex-  
horted to pray, with all manner prayer  
and supplication in the spirit, and for  
b speciall persons, to make more ear-  
nest

r 2 tim. 1, 3.

s 1 thes. 1, 2.

t Phil. 1, 3, 4.

v Rom. 1, 9,

10.

x Philm. 22.

y Col. 4, 12.

z 1 ioh 5, 16

a Eph. 6, 18,

19.

b Act. 12, 5.

c Rom. 15, 30  
 among  
 our  
 selves.

d Heb. 13, 18  
 19, 2 Cor. 1,  
 10, 11. phile.  
 22.

c Dan. 2, 17  
 18.

f 1 Sam. 7, 8.  
 & 12, 19.  
 g Exo. 32, 11  
 14. den. 9, 20  
 amos 7, 2, 3,  
 6.

h Gen. 20, 17

i Psa. 141, 2.  
 rev. 5, 8.

k Jer. 7, 16.  
 & 14, 11.

1 Chap. 7.

nest suit, to c striue or wrestle together  
 with them, by prayers to God for them.  
 This fellowship is comfortable, to all  
 that know the use of prayer; and how  
 much it prevaileth with God if it be fer-  
 vent. Wherefore the Apostles did not  
 onely performe this dutie for others in  
 their absence, but themselues so d earnest-  
 ly desired it at the hands of all, and trust-  
 ed for help by it. Also the Saincts that  
 were before them knew well, and nou-  
 rished this communion, whiles they c re-  
 quested their bretheren to pray unto God  
 for them, especially the prophets, whose  
 petitions were exceeding beneficiall, not  
 onely to the g church & members there-  
 of, whom they sometime saved from  
 death by this means; but also for h stran-  
 gers; so effectuall with the Lord is the  
 prayer of the Saincts; & the odour there-  
 of, as sweete i incense before him: and a  
 token it was of his heaue indignation,  
 when he k forbad his prophets to pray  
 for the people.

4. Concerning the word of God &  
 our fellowship in the same, we haue l be-  
 fore seen, how God bestowed it specially  
 upon

upon his owne people, as a testimonie  
of his grace towards them, though also  
in a generall favour he communicateth it  
with <sup>m</sup> the whole world. Now the saints <sup>m</sup> Marke 16,  
whose peculiar right and <sup>n</sup> inheritance it is.  
is, must be carefull to use it as a com- <sup>n</sup> Den. 33, 4.  
mune blessing, every one in himself, and  
all of them with and for one an other  
both privately, and publickly: Privately  
to read & speake of the same, unto their  
families and neighbours, continually re-  
herfing or <sup>o</sup> whetting the words of God <sup>o</sup> chap. 6, 7.  
upon and unto their children, talking  
of them when they are in the house, and  
as they walk by the way, when they lie  
downe, and when they rise up; that so  
men may learn and know the scriptures  
from their childhood, <sup>p</sup> and by them be <sup>p</sup> 1 Tim. 3, 15  
made wise unto salvation, through the  
faith which is in Christ Iesus. And that  
all Christians, may by this means be able,  
to exhort <sup>q</sup> and edify one an other, in the <sup>q</sup> 1 Thes. 5,  
knowledge and faith of God; may haue <sup>11.</sup>  
their speech <sup>r</sup> gracious alwayes, & powd- <sup>1</sup> Colos. 4, 6.  
red with salt; may discern truth from er-  
ror, whiles by serching the scripture, as  
did the men of Berea, <sup>s</sup> they see whither <sup>1</sup> Act. 17, 11.

T the



the things taught them be so. And this was foretold to be a speciall part of  
 1 Isa. 59, 21. Gods cōvenant with his people, that his words which he hath put in their mouth shall not departe out of their mouth, nor out of the mouth of their seede, nor out of the mouth of their seeds seede, from henceforth euen for ever.

5. But in the Assemblies of the Saints the light of this grace shineth more clearly; for in them haue the scriptures been  
 1 Act. 15, 21 read and preached of old & everie Sabbath day; there all men haue not onely libertie, but are exhorted to desire that they may  
 1 Cor. 14, 1 x prophesie; that is, y speak unto the church, to edifying, to exhortation, and to comfort: which is therefore  
 1 Cor. 14, 39. y verse 3, 4. to be coveted & rather then other spirituall gifts, because it tendeth both to the building up of the brethren, and conversion of the unbelievers, and glorification of God thereby. All therefore that haue received this gift, may in  
 1 Cor. 14, 23--25. b verse 40. seemlines and order use and manifest it, for the profit of the whole and every member; being carefull, that it be done according to  
 Rom. 12, 6. c the proportion of fayth, and when any speak

speake, that it be <sup>d</sup> as the words of God. <sup>d</sup> *1 Pet. 4, 10*  
 And although a woman, in regard of her <sup>II.</sup>  
 sex, may <sup>e</sup> not speak or teach in the *eccl. 14, 34*  
 church: yet with other women, and in <sup>35.</sup>  
 her private familie, she <sup>f</sup> openeth her <sup>f</sup> *Pro. 31, 26.*  
 mouth in wisdom, and the doctrine of  
 grace is in her tongue. So Marie <sup>g</sup> the <sup>g</sup> *Exo. 15, 20*  
 prophetesse, was guide to the women of  
 Israell, in their songs of thanksgiving:  
 so <sup>h</sup> Priscilla at home, helped to expound <sup>h</sup> *Act. 18, 25*  
 the way of God more perfectly to lear- <sup>26.</sup>  
 ned Apollos; and was (together with  
 other women) acknowledged of the <sup>i</sup> *Phil. 4, 3.*  
 Apostle Paul, to be one of his <sup>k</sup> fellow- <sup>k</sup> *Rom. 16, 3.*  
 helpers in Christ Iesus. And the Lord  
 both in those dayes, and before, had fur-  
 nished sundry holy women with the gift <sup>l</sup> *Luke 2, 36.*  
 of <sup>l</sup> prophesie, as he promised also by *act. 21, 9.*  
 his servant Ioel: to teach, that his gra- <sup>exo. 15, 20.</sup>  
 ces are giuen unto all, as he seeth good to <sup>judg. 4, 4.</sup>  
 bestow them; though there is a difference <sup>2 kin. 22, 14.</sup>  
 betweene the extraordinarie gift of pro- <sup>in Ioel. 2, 28,</sup>  
 phesie, giuen but unto few; and the ordi- <sup>29.</sup>  
 nary prophesie or exposition of scrip-  
 ture, which is commune with many.

6. Aboue all other, the Officers giuen  
 of Christ, for the work of the ministerie,

- **1 Tim. 5,** the <sup>n</sup> Overseers of the Churches, are to  
**17.** studie and <sup>o</sup> labour in the word and do-  
**p 1 Pet. 5, 1, 2**ctrine, to <sup>p</sup> feede the flocks that depend  
**q 1 Sam. 12,** upon them, to <sup>q</sup> shew them the good and  
**23,** right way, to <sup>r</sup> builde up the bodie of  
**r Eph. 4, 11,** Christ, to <sup>s</sup> divide the word aright, to  
**x 2.** speake it <sup>t</sup> saythfully, to keepe <sup>v</sup> nothing  
**12 Tim. 2, 15** back, eyther through negligence feare or  
**t 1 cr. 23, 28.** flatterie, but to shew them the whole  
**y Act. 20, 27** counsell of God, and teach them <sup>x</sup> all  
**x Lev. 10, 11** the statutes, which the Lord hath com-  
**y 1 cr. 26, 2.** manded, not <sup>y</sup> keeping back a word.  
**z Heb. 13, 17** These <sup>z</sup> watch for their peoples soules,  
 as they that shall giue accounts; & neces-  
**a Ezek. 34, 2**sitie is layd upon them, therefore <sup>a</sup> woe  
**1 cor. 9, 16.** unto them, if they preach not the Gospel.  
 These must haue care both of strong and  
**b Job. 21, 15** weake, <sup>b</sup> of sheepe and lambs; to feede  
**16. 1 cor. 3,** with strong meate or with milk, as their  
**1, 2. hebr. 5,** flock hath neede, and is <sup>c</sup> capable. Vpon  
**12--14.** these the charge lyeth, to <sup>d</sup> dresse the  
**c Mar. 4, 33.** lamps of Gods law, from euening to  
**d Exo. 27, 20** morning, that they may alway burne in  
**21.** the Tabernacle of the congregation; to  
 giue to the household, their <sup>e</sup> portion of  
**e Luk. 12, 42** meat in season; and to communicate this  
 heauenly Manna with all the Israel of  
 God,

God, that there may be an equallitie, as  
 it is written; *he that gathered much had* f *Exo. 16, 18*  
*nothing over, and he that gathered litle had*  
*no lack.*

7. And together with the words of  
 Gods eternall covenant, g these also dis- g *mat. 28, 19*  
 pense the seales of the same; by which i *1 cor. 11, 23*  
 the communion of the Saints is more. 24.  
 illustrated & confirmed. For by baptisme  
 which is h one, we all are made i one in h *Eph. 4, 5.*  
 Christ Iesus. And as our fathers were all i *Gal. 3, 27,*  
 baptised unto Moses, in the cloud and 28.  
 in the sea; so now under Christ, by one k *1 Cor. 10, 2*  
 Spirit, we all are baptised into l one bo- l *chap. 12, 13*  
 dy, whether we be Iewes or Greeks,  
 bond or free. Neyther can any man for- m *Aet. 10, 47*  
 mid water m from those which haue re- c *8, 36, 37,*  
 ceived the holy Ghost and faith; it is the 12.  
 commune symbol and pledge of our n *Matt. 28,*  
 salvation, and (like o circumcision,) the 19. *mar. 16,*  
 seal of our righteousness by fayth, euen 16.  
 the seal of Gods covenant to us and o *Col. 2, 11,*  
 our seede. The Supper also of our Lord, 12.  
 is to be distributed to all the Saints that p *Rom. 4, 11*  
 can examine themselues, and discern q *Gen. 17, 10*  
 this body therein by faith; and is an other 12, 13, 14.  
 seal, as of our union with Christ, whose gal. 3, 14. *aet.*  
 flesh 2, 38, 39.  
 1 *cor. 11, 28*  
 29.

flesh we eat, and drink his blood; so of  
 our uniting together in his faith. For we  
 (sayth the Apostle) that are many, are  
 one bread and one bodie, because we all  
 are partakers of one bread. Therefore  
 must we come together for this com-  
 munion, and tary y one for another, that  
 as brethren we may eat and drink & re-  
 joyce together before the Lord; which  
 he that refuseth, or neglecteth; is worthy  
 to be <sup>x</sup>rooted out from amongst his peo-  
 ple.

f 1 Cor. 10,  
 17.

1 cha. 11, 20.

4 verse 33.

1 Num. 9, 13

8. As the Saints haue all a right and  
 interest in the covenant of God, & seales  
 of the same, wherein they haue & hold  
 communion together: so haue and doe  
 they also, in all other Christian spiritual  
 duties, publick or private. For all the  
 actions of the Church, being but  
 practise and performance of Gods Law  
 as the members haue their portion in the  
 generall, so haue they also in the particu-  
 lars: each one according to his place  
 calling, and measure of grace; giuen him  
 from Christ the head. In the primitiue  
 church established by Moses, when pub-  
 lick actions were to be performed, the

who

whole congregation was assembled: as about the <sup>y</sup> making of the Tabernacle, & <sup>y</sup> *Exo. 35, 1,* all the furniture for the service of God; at <sup>4.</sup> *&c.* the ordination and authorizing of the <sup>z</sup> *Lev. 8, 3,* Priests and <sup>a</sup> Levites; at the first <sup>b</sup> making <sup>4.</sup> *&c.* king and <sup>c</sup> solemnizing of the covenant, <sup>a</sup> *Num. 8, 9,* at the <sup>d</sup> renewing of the same; and at the <sup>b</sup> *Deut. 5, 2,* repetition of all the Lawes & ordinances of the Lord. Vnto all and every of <sup>c</sup> *Exo. 24, 3,* the Israelites, was commended the care <sup>4.</sup> *&c.* and observation of all Gods statutes; that <sup>d</sup> *Deut. 29, 10* neyther all nor any of them, <sup>e</sup> *Deut. 1, 1.* man nor <sup>&c. woman, nor familie, nor tribe, should <sup>f</sup> *Deut. 29, 18* forsake the Lord, nor suffer among them any roote to bring forth gall and wormwood; but playnly <sup>g</sup> *Lev. 19,* rebuke their neighbour when he sinned in private, or testify <sup>17.</sup> against him <sup>h</sup> in publick if they could, <sup>h</sup> *chap. 5, 1.* and there were neede; to <sup>i</sup> bewray and <sup>i</sup> *Deut. 1, 8.* execute judgment upon open and notorious malefactors; euen the leprous and unclean, though the triall of them apperteyned to the <sup>k</sup> *Lev. 13.* Priests, yet all the <sup>l</sup> *Num. 5, 2, 4* children of Israel were to looke that <sup>m</sup> *Lev. 21, 1* such were removed out of the host; yea the care of the Priests purity in their administration, apperteyned <sup>m</sup> to all the <sup>8,</sup> *24.*</sup>



**n** 2 Chro. 30, people. And long after, both in<sup>n</sup> coun-  
 2, 21, 23. sels, & in the redressing of publick evils  
 & trespasses, all Israel indifferently, had  
 their hand and presence; as the scripture  
 sheweth. *Ezra. 10. 1. 9. 12. &c.*

**o** Aēt. 1, 15, 9. The churches in the Apostles dayes  
 16--23. and had also the like right and libertie, for  
 6, 2, 3, 5. and the multitudes of beleevers, were both  
 14. 23. beholders and actors in the commune  
 p Aēt. 15, 2, affayres; as at the o choise and ordination  
 4, 6; 7, 12, of church-officers; at the p deciding of  
 22, 23. & 21 questions and controversies; at the q ex-  
 22. 1 cor. 6, communication or casting out of impe-  
 2. &c. nitent synners; at the r choise & appoint-  
 q mat. 18, 17. ment of men, to cary the grace or bene-  
 1 cor. 5, 4 5, volence of the Saints, to their needy  
 13. brethren; at the receiving & reading of  
 12 Cor. 8, 19 the Apostles f Letters; and generally, in  
 1 cor. 16, 3. the publick t communion & fellowship  
 f Rom. 1, 7. of t he Apostles, & one of another. They  
 1 thes. 5, 27. were also willed to exhort, & admonish  
 t Aēt. 2, 41, v each other, even the x Officers of the  
 42, &c. churches; to y mark diligently, & avoyd,  
 v 1 thes. 5, 14 the causers of division and offences; and  
 2 thes. 3, 14, to looke that z no roote of bitternes  
 15. sprung up and troubled them, least there-  
 x Colo. 4, 17 by many should be defiled.

These

10. These and the like privileges in the faith and practise of the Gospel, are permitted to all Saints in all churches; which they must use in all <sup>a</sup> sobriety, order, & peace: not presuming above their calling, place, or measure of understanding; nor abusing their liberty to the trouble or annoyance of their brethren. And <sup>b</sup> therefore <sup>b</sup> Elders or <sup>c</sup> Governours are set to rule the people, and together with the other Officers to weild the churches affaires. By which means confusion is avoided, & order observed in the Assemblies; as was in the primitive churches, where the Overseers and publick Ministers, <sup>d</sup> propounded, discussed, and carried matters in seemelines & peace. These guides are to <sup>e</sup> be heard, revered, and submitted unto in the Lord; they attend to the publick service of the church, and are as the hand, mouth, and eyes of the same; by such God of old <sup>f</sup> signified his will to the people; and by such <sup>g</sup> Christ gave admonition to the churches in Asia, when he directed his Epistles to the Angels, whose contents concerned & were to be signified unto the whole <sup>h</sup> churches.

<sup>a</sup> Rom. 12, 3,  
16. 1 Cor. 14  
33, 40.

<sup>b</sup> 1 Tim. 5,  
17.  
<sup>c</sup> 1 Cor. 12,  
28. <sup>d</sup> Act. 20,  
17, 28.

<sup>d</sup> Act. 1, 15.  
<sup>e</sup> 15, 6, 7,  
13.

<sup>e</sup> Heb. 13, 7,  
17.

<sup>f</sup> Exod. 19, 3  
7, 8.

<sup>g</sup> Rev. 2, 1, 8  
12, 18. <sup>h</sup> 3  
1, 7, 14.

<sup>h</sup> Rev. 2, 7,  
11, 29. <sup>i</sup> 3,  
6, 22.

ches. And these Overseers, that thus go before, help, direct, and govern their brethren, are not to impeach their freedom or power in any thing: for be they never so great they are not their owne, *i* *1 Cor.* 3, 22, but *i* the Churches to whom they administer, the churches being Christs; and Christ Gods.

*k* *Mat.* 8. *l* *Amos* 7, 14  
 11. And although God hath oftentimes called to the work of his Ministerie, men that were unlearned; as Peter, & Andrewe, and others, that were *k* fishermen, Amos a *l* heardman, and sundrie the like; and so can still (if it please him) make simple unlettered men, publishers of his Gospel, & teachers to his church: yet finde we in the scriptures, that the Church hath had some trayned up in studie and learning; by meanes whereof (God prospering their endeavours) they might be fitte to teach and governe the Church of God. The Levites that were taken in *m* stead of the first-borne of Israel, and giuen as a gift to the Lord, to doe the service of the Tabernacle of the Congregation: were trained up from their youth, to execute their ministerial actions

*m* *Num.* 8, 17  
 18. & 18, 6.

*m* *Num.* 8, 24  
*1 Chron.* 23,  
 24, 30.

actions, to play on instruments, and sing  
 songs of praise unto the Lord ; likewise  
 in studie of the scriptures, for they were  
 to reach Iacob Gods judgments, & Is- o *Deu. 33, 10.*  
 rael his law , & thereby to p turne many p *Mal. 2, 6.*  
 from iniquitie. And their trayning up &  
 information, was under the hand of their  
 fathers and governours. These all, that q *1 chro. 25,*  
 they might attend to the work of their 6.  
 ministerie, had therefore no part nor in- r *Deu. 18, 1,*  
 heritance among their brethren, the 2,  
 Israelites, in the land of Canaan, in manu-  
 ring whereof to spend their time and la-  
 bours; but had their liuelihood from the  
 Lord, by the tithes, first-fruits, and ob-  
 lations of Israel ; that they might be sin-  
 couraged in the Law of the Lord. Be-  
 sides these , there were in Samuels dayes  
 and after , others , called the sonnes of t *1 Sam. 10,*  
 the Prophets , ( as well married men as 5.  
 others, ) which had information, dire- v *2 Kin. 4, 1.*  
 ction, & government by \* other ancient x *1 Sam. 19,*  
 Prophets and fathers in Israel. And these 20.  
 sonnes of the Prophets , assembled y *1 Sam. 10,*  
 in bands or companies , & had instruments 3. and 19, 20  
 of musick, ( as was the manner of z Gods  
 service in those daies, ) praying the Lord z *1 Chro. 25, 1*  
 and 2, 3, & 6.

300 CHAP. XVIII.

and prophesying by the spirit of God, that came & prospered upō them. These besides their ordinarie busines, were

a *1 Kin. 20, 25*  
b *2 Kin 9, 1.*

a sometimes of God, sometimes b of other Prophets imployed in speciall affaires and messages. In many places in

c *1 Sam. 10, 5*  
d *1 Sam. 19, 20.*

Israel were there such holy companies, as at Gods hill, e Kirjath-jearim; at d Nai-

e *2 Kin. 2, 3.*  
f *chap. 4, 38*  
g *chap. 2, 5.*  
h *cha. 5, 22.*

oth in Ramah; at e Bethel; at f Gilgal; at g Iericho; and at h mount Ephraim: and like it is, that in many cities of the other tribes there were such also. In the Chri-

i *Rom. 12, 6*  
7. *1 thes. 5,*  
20. *act. 13, 1*  
i *cor. 14.*  
k *1 Cor. 14,*  
29, 30.  
l *verse 3.*

istian Churches planted by the Apostles, were also i Prophets, and the exercise of prophesie, by other then officers of the churches; which prophets orderly k spake in the publick assemblies, unto l edifying, and to exhortation, and to comfort.

And for this, more then for any other spirituall gift, all the members of the church m are exhorted to labour, that so the church may be builded, & able men for officers may be founde, when neede

n *ver. 34, 31*

requireth: and onely n women are exempted by the Apostle, from publike speaking in the churches in this exercise. According to which patterns, all churches

ches and people in them should covet, & endeavour for this grace, that some among them may be trayned up and imployed in studie of the scriptures: that so there may be due furnishing of the ministerie, and building up of the body of Christ, to his praise, and his peoples salvation.

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## CHAPTER XIX.

*Of the Communion of the Saints in civil things and humane.*

**V**N T O the aforesaid spiritual communion among the Saints, is adjoynd an outward humane societie, for things concerning this life, and the help, comfort and peace of the same. This we may refer unto three heads; the one of Families; the other of Policies or Commonwealthes; the third of generall duties of loue and friendship, which nature it selfe teacheth and religion confirmeth among Gods people.

2. Families haue their foundation in marriage



a *Heb. 13, 4.* marriage; which as it is a honorable a-  
 mong all men, so chiefly among the  
 b *Mal. 2, 15* saincts; who thereby haue a b godly seed,  
 c *1 Cor. 7, 14* whereas the children of the wicked un-  
 beleevers are c unclean. This state of life,  
 d *Gen. 2, 18, 22, &c.* God d ordeyned in Paradise, whiles A-  
 dam was in his perfection, for mutuall  
 e *Gen. 1, 28.* help and comfort, and for e propagatio  
 of mankind. And after the transgressio,  
 f *Gen. 4, 17. &c.* it was continewd, as in f the world, so  
 in the g church, both for the causes afore-  
 g *Gen. 4, 25, 26. & 5, 3, 9. &c.* sayd, and for the obteyning of that pro-  
 mised h seede that should bruiſe the Ser-  
 h *Gen. 3, 15. & 15, 3, 4, 5. &c. 3, 25.* pents head, and bring blessing upon all  
 families of the earth. And untill that  
 seed, ( which was Christ, ) came; our  
 Fathers generally embraced that kind of  
 i *Deu. 25, 5, 6. &c. gen. 30, 1. 1 sam. 1, 6. Luk. 13, 25. k 1 Cor. 7, 2, 9, 5. 1 Tim. 5, 14.* life, and i thought it a dishonour to die  
 childlesse: and since that time, it hath sti  
 beene kept in, and sanctified unto the  
 church, to such as saw good, or had  
 k *1 Cor. 7, 2, 9, 5. 1 Tim. 5, 14.* neede so to liue; k both for the avoiding  
 of sinne, & for other help and comfort  
 which that estate affordeth. But they  
 l *1 cor. 7, 7.* which haue from God, l the gift to con-  
 teyn their vessels in holines and honou  
 without marriage, and which addicting  
 them

themselves to the service of Christ, m Mat. 19,  
 finde it best for avoyding the burdens & 12. 1 Tim. 5,  
 cares of this life, to keepe themselves 5, 11. Luke 2  
 single, in virginie or widowhood; are 37.  
 counsell'd by o Christ and his Apostle n 1 cor. 7, 32  
 so to rest. Yet if any mary they p sinne 33, 34.  
 not; onely they must so liue as q if they o Matth. 19,  
 were not married, & so use al other world- 12. 1 cor. 7,  
 ly things, as if they used them not, be- 37, 38, 40.  
 cause the fashion of this world passeth a- p ver. 28, 36  
 way. And in their marying, they must q ver. 29, 31  
 haue care not to match themselves in an r Gen. 6, 2, 3  
 unequall yoke with unbeleev'ers, ( for 6. & 27.  
 that r hath alwaies beene reprov'd, ) but 46. dent. 7,  
 onely s in the Lord: though if they be 3. 12. 11. 9, 1,  
 married to unbeleev'ers before they are 2. mal. 2, 11  
 called to the faith, they must not then 12.  
 depart, or put away. 1 cor. 7, 39.  
1 ver. 10, 12  
13, 16.

3. The faithfull man & woman thus  
 fastned in wedlock, are v heyres together v 1 Pet. 3, 7.  
 of the grace of life; and so ought to liue x Eph. 5, 22.  
 in peace and loue, the wife \* being sub- 1 pet. 3, 1.  
 ject to her husband ( whose y glory she y 1 cor. 11, 7.  
 is ) as unto the Lord. Their fellowship z 1 Pet. 3, 7.  
 as it is in z spirituall duties, so also in hu- a Gen. 2, 24.  
 mane; such as be a living and conversing matth. 19, 6.  
 together; b education of children, go- 1 cor. 7, 3.  
 vernment b Ephes. 6, 4  
1 tim. 5, 10,

e Col. 4, 1. vernment <sup>c</sup> of servants, and ordering of  
 pro. 31, 15. the familie; joynt <sup>d</sup> labour and diligence  
 d 1 Tim. 5, 8. for their liuelihood; & all other offices;  
 pro. 31, 16. whereby their mutuall loue, help, and  
 17-19, &c. comfort may be mainteyned, in this ho-  
 norable state of life, which to forbid any  
 c 1 tim. 4, 1. Christian, is a doctrine <sup>c</sup> of Devils; and  
 3. which is a shadow <sup>f</sup> of that mysticall and  
 f Ephe. 5, 23, heavenly communion between Christ &  
 25. his church, whiles the man loveth and  
 cherisheth his wife as <sup>g</sup> his owne body,  
 over. 28, 29. the woman again loveth, <sup>h</sup> feareth, and  
 h verse 33. obeyeth her husband. This societie en-  
 i Rom. 7, 2. dureth <sup>i</sup> untill death, and can not be dis-  
 k Mat. 5, 32. solved except <sup>k</sup> for adulterie, for which  
 trespasse if the magistrate inflict not  
 l Lev. 20, 10 death, according <sup>l</sup> to Gods law; the in-  
 m Num. 5, juried person may <sup>m</sup> lawfully divorce &  
 31. mat. 19, put away the offender.  
 7, 8, 9. 4. The next in the family, are chil-  
 n Psal. 127, 3 dren; which as they are the <sup>n</sup> inheritance  
 o Eph. 6, 4. and wages of the Lord, so must they be  
 p sal. 78, 3, 4. brought up and nourished in his feare;  
 6, 7. for they are <sup>p</sup> his, and <sup>q</sup> holy from the  
 p Exe. 16, 21 womb. And because foolishnes <sup>r</sup> is  
 q 1 cor. 7, 14. bound in the harts of children, there-  
 r Pro. 22, 15. fore; the parents are to govern <sup>s</sup> and cor-  
 f chap. 23, 13. rect  
 14.

rect but without <sup>r</sup> provoking them to <sup>r</sup> Colos. 3, 21  
 wrath, least they be discouraged. For  
 them are parents also to <sup>v</sup> store up & pro- <sup>v</sup> 2 Cor. 12,  
 vide for their maintenance, <sup>x</sup> marriage, & <sup>14. gen. 25,</sup>  
 other necessities, what in them lieth; the <sup>5, 6.</sup>  
 children againe <sup>y</sup> honouring and obey- <sup>z</sup> Gen. 24, 3,  
 ing their fathers & mothers in the Lord; <sup>c</sup> c. exo. 22,  
 and <sup>z</sup> recompensing them, ( if they can <sup>17. deut. 7, 3</sup>  
 and there be neede, ) in their old age & <sup>y</sup> Ephe. 6, 1, 2  
 povertie. And they that shal <sup>a</sup> smite curse, <sup>z</sup> 1 Tim. 5, 4.  
 or blaspheme their parents, or stubbornly <sup>prov. 23, 22.</sup>  
 refuse to obey them; are for such unna- <sup>a</sup> Exo. 11, 15  
 turalnes, to die the death. <sup>17. Mat. 15</sup>  
<sup>4. pro. 20, 20</sup>  
<sup>b</sup> Den. 21, 18  
<sup>20, 21.</sup>

5. Servants are the last in the familie,  
 inferior unto children both <sup>c</sup> in durance <sup>c</sup> Tob. 8, 35.  
 and fidelity, yet as their fellowship may <sup>heb. 3, 5, 5.</sup>  
 be in the faith, for which their maisters  
 should regard them <sup>d</sup> about servants, <sup>d</sup> Phil. 1, 16  
 even brethren beloved: so in civill societie  
 they are notwithstanding to be in <sup>e</sup> sub- <sup>e</sup> Tit. 2, 9, 10  
 jection to their maisters, faithfull and  
 pleasing the in all things. Of these, there  
 be two sorts, 1 Free or hired servants; 2.  
 and Bondmen or Slaues. Of the first sort  
 were the poore Israelites, which <sup>f</sup> sold <sup>f</sup> Lev. 25, 39  
 or hired out themselves for necessitie to  
 their brethren, or were chaffred by their

g 2 King. 4, 1 g creditors. These were to be wel intreac  
 h Lev. 25, 43 ted like brethren, h not overruled with  
 i Exo. 21, 2. crueltie, they were to be d<sup>i</sup>smiſſed i in the  
 k Lev. 25, 40 k called the Iubilee. And when the  
 41, 54. went out, they were to be l liberally re  
 l Deut. 15, 13 warded with their maiſters goods. O  
 14. the latter ſort were the heathens, eithe  
 m Lev. 25, m bought with price, or conquered b  
 44, 45. battle; which remayned ſervants alwaies  
 themſelves & their ſeede after them. Ser  
 vitude, eſpecially bondage, is a judgem<sup>t</sup>  
 of God upon the world for ſinne; in  
 n Gen. 9, 25, ſlicted upon Chams n poſteritie as  
 26. curſe; yet is the curſe by Chriſt taken a  
 way, in whom the bond and the free are  
 o Gal. 3, 28. o one. And this was the caſe of man  
 ſtrangers in Iſrael, as of the Gibeonites  
 the offspring of Canaã, upon whom the  
 p Iofh. 9, 23. fathers p curſe for outward ſlaverie wa  
 inflicted, which they cheerfully q under  
 q Jer. 25, 27 went, and had Gods favour and bleſſing  
 upon their ſoules; they ſerving him, and  
 he continewng them, ( though Sa  
 r 2 Sam. 21, ſought to roote them out, ) and r puni  
 1, 2, 3, &c. ſhing all Iſrael for their injurie. The lik  
 was alſo to be ſcene in others of the  
 progenie



progenie, whom Solomon subdued under <sup>f</sup> servile tribute, and whose children <sup>(1 Kin. 9, 21)</sup> remayned among the Israelites after the captivitie of Babylon, (as did also the Nethinims of Gibeon,) and were named *the sonnes of Salomons servants*. When such <sup>(Nehem. 11, 3. & 7, 60.)</sup> bondmen are brought to the faith of the Gospel, their civill servitude is not thereby at an end, no not though they haue beleeving maisters; but they are still to <sup>(1 Tim. 6, 2.)</sup> giue honour, and do service, euen <sup>(Colos. 3, 22, 23.)</sup> x har-uly as to the Lord and not to men; for they serue y the Lord Christ in that estate, <sup>(y verse 24.)</sup> & are his <sup>(21 Cor. 7, 22)</sup> z freemen therefore they should not a care for this yoke, yet if they may a <sup>(verse 21.)</sup> be free, they should use it rather. The maisters, are b to do unto their servants b <sup>(Colos. 4, 1.)</sup> that which is just and equall, knowing that they also haue a maister in heauen: they may c chasten them but not oppresse c <sup>(Gen. 16, 6)</sup> them, nor contemne their judgement, d when they contend with them. Thus d <sup>(Iob 31, 13.)</sup> servants notwithstanding their freedom in the faith, are to be in subjection, and e <sup>(Gen. 16, 9.)</sup> humble themselves under the hand of f <sup>(Luke 17, 7, 8, &c.)</sup> Luke their governours; they are to obey in f la- g <sup>(Gen. 24, 2, 4.)</sup> Gen bour & attendance, in service g at home 4.



h Gen. 14, 14  
15.

i 1 Tim. 2, 1.

k Job 3, 19.

l Rom. 16, 5.

1 Cor. 16, 19.

m Josh. 24,

15. gen. 35, 2

n Num. 1, 18

20, 22. &c.

o Exo. 13, 6.

act. 10, 22.

p Exr. 1, 2.

luke 2, 1.

q Num. 7, 2.

r ch. 11, 16,

17.

f Act. 13, 20.

t ver. 2.

v Act. 25, 11

12.

or abroad, in peace <sup>h</sup> or in war; & both  
maister & servant are to keepe commu-  
niō together in their holy faith, (where-  
in is <sup>i</sup> no respect of persons,) without  
oppression, frawd, murmuring, or de-  
bate; till they end their dayes in peace, &  
come to the place appointed for all the  
living; where smale and great do lodge  
together, and <sup>k</sup> the servant free from his  
maister.

6. This much of families, which being  
wel ordered, and conjoynd in the faith  
of Christ, are as litle churches, so called  
by <sup>l</sup> the Apostle; and ought to haue care,  
whatsoever be done in others, that  
<sup>m</sup> Gods true worship be continewd in  
them. The second sort of humane socie-  
tie, is in Policies or Commune weals;  
which may be diversly constituted, lesser  
or greater, and under sundry sorts of go-  
vernment. As many families compact  
together in one <sup>n</sup> tribe; many tribes in one  
<sup>o</sup> nation or kingdome; many kingdomes  
in <sup>p</sup> one Empire; & these menaged by one  
or by many; by <sup>q</sup> Princes, <sup>r</sup> Senatours,  
<sup>f</sup> Iudges, <sup>t</sup> kings or <sup>v</sup> Kæsars, as God shall  
dispose, and the publick states see best.

For

For <sup>x</sup> all powers are of God, whatsoever <sup>x</sup> Rom. 13, 1.  
 be their names, titles, dignities, or formes  
 of regiment, and when or howsoever  
 they be altered at the discretion of man,  
 (in respect whereof they are called <sup>y</sup> hu- <sup>y</sup> 1 Pet. 2, 13  
 mane <sup>z</sup> creations, or ordinances, (they are <sup>z</sup> or creatures  
 to be submitted unto for the Lords sake. <sup>xl</sup> iots.  
 And this though they be unbelievers;  
 how much more if they also beleue, &  
 haue brought their glorie to the Church  
 of Christ, and haue their <sup>a</sup> portion in the <sup>1</sup> Eze. 48, 21  
 holy land.

7. These magistrates if they be freely  
 chosen of the church, must be of their <sup>b</sup> Den. 17, 15  
 brethren, <sup>c</sup> men of wisdom & good <sup>c</sup> ch. 1, 13, 15  
 conscience, who must judge all causes a- <sup>d</sup> 2 Sam. 23,  
 right, and govern the people in justice, <sup>3</sup>.  
 and in the feare of God: whom the Cō-  
 mons are to honour, submit unto, & re-  
 verence, <sup>e</sup> in deede, word, and gesture, <sup>e</sup> Psal. 72, 9.  
 as to the Lord; for <sup>f</sup> the word of God is <sup>1</sup> 9, 15. rom.  
 committed unto them, and they there- <sup>13</sup>, 6, 7. jude  
 fore are called <sup>g</sup> Gods. This subjection <sup>u</sup> rse 8.  
 is due unto all, whither <sup>h</sup> unto the King <sup>f</sup> Iohn. 10, 35.  
 as to the superior, or unto the Gover- <sup>g</sup> Psal. 82, 6  
 nors, as they that are sent of him. It must <sup>exod.</sup> 21, 6.  
 be both openly and <sup>i</sup> secretly, euen <sup>h</sup> 1 Pet. 2, 13  
 of <sup>14</sup>.  
 i Eccl. 10, 25.

V ; conscience,

**k Rom. 13, 5** <sup>k</sup> conscience, and not for fear of wrath onely. The communion of the faith, is not a cause, why eyther princes should forsake their place, titles, or dignities; or the people shake off their subjection.

**l verſe 1, 2, 3** For ſeeing Magiſtracie is ſtill Gods <sup>l</sup> ordinance; none are meeter to execute it, to haue his word and ſword committed to them, to carie his titles, and to judge in his congregation, then his owne ſer-

**m 2 Chro. 1, 10--12. num.** vants <sup>m</sup> furniſhed with his ſpirit. And

**11, 17.** ſeeing it is ſtill his <sup>n</sup> miniſterie for the

**n Rom. 13, 4 6.** good of his people, the puniſhment of malefactours, & praiſe of weldoers; none can better performe this dutie, and be

**o Iſa. 49, 23.** <sup>o</sup> nourſing fathers & mothers of Chriſt church then Chriſtians. Kings are not to

**p Rev. 21, 24** caſt away, but <sup>p</sup> bring their glorie and honour to Ieruſalem, ( as the gentiles do

**q Iſa. 60, 5, 6 9, 11.** their <sup>q</sup> riches, ) and themſelues to <sup>r</sup> mini-

**r verſe 10.** ſter thereunto.

**s Exe. 45, 17** 8. In which miniſtration, they both <sup>s</sup> mainteyn & conſerue the true religion

of God according to his word, and reforme things amiſſe, in themſelues and

**t Chap. 17, Jac. 10.** their ſubjects, (as is <sup>t</sup> before touched:) & alſo mainteyn civill peace, by executing

mercie

v mercie and judgment, x justifying and v Psal. 101, 1  
 delivering the poore & needy, & y beat- x Psal. 82, 3,  
 ing down the oppressor. Such magistrates 4.  
 z are eyes to the blind, feete to the lame, y Psal. 72, 4.  
 fathers to the poore; whose cause when z Iob 29, 15  
 they know not, they seeke out diligent- 16, 17.  
 ly; breaking the jawes of the unrighte-  
 ous man, and plucking the prey out of  
 his teeth. And as their sword preserveth  
 peace at home, so a it resisteth injuries a Iudg. 11,  
 from abroad; that they are not onely or- 27, 29. &c.  
 naments of commune weals, but their 2 Chro. 32, 1,  
 safety and strength under God; and may 2, 5, 6. &c.  
 well be called, (as the Prophets name  
 them,) the b Shields of the world. For b Psal. 47, 9  
 which cause, all Christians as they may and 89, 18.  
 (by c Pauls example) be partakers of the hof 4, 18.  
 benefit of their lawes politick; so do they c A. 22, 25  
 owe d homage, service, & subjection unto 28. & 25, 10  
 them, should allow them maintenance, 11.  
 pay them tributes, and other like duties; d Rom. 13,  
 in recompence of their cares, labours, 1-5, 6.  
 and employments: that so mutuall peace  
 and concord in the communion of the  
 Saints, may all manner wayes be con-  
 served.

9. There remaineth yet an other

sort of civill duties among the Saints, generall unto all, married or unmarried, bōd or free, magistrate or subject; which are, loue, mercy, relief, kindenes, courtesie, and many other the like sociable actions, at all times to be performed, of all persons as there is occasion, and according to their power and place. For

e 1 Thes. 5,  
12, 13.

Christians are to haue care of those e that labour among them, are over them in the Lord, & admonish them; that they haue them in singular loue for their works sake, and let them f reape their carnall things which sow unto them spirituall.

f 1 Cor. 9, 11

For God which willed Israel to beware g that they forsooke not the Levite, as

g Deu. 12, 19

h cha. 14, 27

long as they lived upon the earth-, h because he had neyther part nor inheritace

i chap. 33, 10

with them, but was busied, in i teaching them the law, and other ministeriall acti-

k ch. 10, 8, 9.

ons, k for which the Lord himselfe would be his inheritance: hath also or-

l 1 Cor. 9, 14

deyined, l that they which preach the Gospel, should live of the Gospel. And se-

m 2 Tim. 2, 4

ing for the service of Christ in that warfare, m they intangle not themselues with

the affayres of life, because they would  
please

please him that hath chosen them to be  
 soldiers: they should haue <sup>n</sup> their wants <sup>n</sup> Philip. 4,  
 supplied by the church, that they be not <sup>15</sup> 15.  
 forced to war <sup>o</sup> at their owne cost; but <sup>o</sup> 1 Cor. 9, 7.  
 may eat of the milk of the flock which  
 they feede, and be made partakers <sup>p</sup> of <sup>p</sup> Gal. 6, 6.  
 all their goods; which will not onely be  
 an encouragement to them in their mini-  
 sterie, but also turne to the great good of  
 such as relieue them, as it is written, *ye*  
*shall giue unto the Priest the first of your* <sup>q</sup> Ezek. 44,  
*though, that he may cause the blessing to rest* <sup>30</sup> 30.  
*upon thy house.* And together with them,  
 the poore, the strangers, the fatherlesse,  
 & the widowes, (as was the manner <sup>r</sup> in  
 Israel,) are also to be releived; to them <sup>r</sup> Deu. 14, 19  
 we must <sup>s</sup> open the hand & lend sufficient <sup>s</sup> Deu. 15, 8.  
 for their neede, and that without <sup>t</sup> griefe <sup>t</sup> verse 10.  
 of hart and euen freely, <sup>v</sup> looking for <sup>v</sup> Luke 6, 35  
 nothing againe, but expecting a blessing  
 and reward from God. Pilgrims and  
 strangers are <sup>x</sup> to be harboured; our bre- <sup>x</sup> Heb. 13, 2.  
 nren in bonds <sup>y</sup> to be remembred, as <sup>y</sup> verse 3.  
 though wee were bound with them; <sup>z</sup> the <sup>z</sup> Isa. 58, 7.  
 naked to be clothed; the hungrie soule <sup>job</sup> 31, 16,  
 lled; the sick and distressed, to be visi- <sup>17, 18, 19.</sup>  
 ted, tended, and comforted; & all other <sup>mat. 25, 35,</sup>  
<sup>36. Jam. 1,</sup>  
<sup>27.</sup>



- good works, which are to be done unto  
 all men, <sup>a</sup> especially to them which are  
 of the household of faith. For these works  
 of mercy, are better <sup>b</sup> then sacrifices; they  
 are odours that smel sweet, a sacrifice ac-  
 ceptable and pleasant to God, who can  
 make <sup>c</sup> all grace to abound towards us  
 that we alwaies having all sufficiencie in  
 all things, may abound in every good  
 work, to an everlasting memorie of our  
 justice, the <sup>d</sup> prayers of the Saints for  
 us, with prayle and thanks unto God for  
 his unspeakeable gifts. These human  
 duties, are so united unto true religion  
 as God of old commanded them on his  
 Sabbathes & solemn <sup>e</sup> feasts; Christ hath  
 ordeyned <sup>f</sup> Deacons in his Church, and  
 other Helpers for this ministration; be-  
 sides the generall care of all the faithful  
 and on every <sup>g</sup> first day of the weeke  
 (which were dayes of the Churches <sup>h</sup> as-  
 semblies,) such care & provision for the  
 poore was made, yea when occasion  
 required, the Christians <sup>i</sup> sold their pos-  
 sessions and goods, and parted them  
 all men, as every one had neede; which  
 work the <sup>k</sup> Apostles themselves a while  
 look

<sup>a</sup> Gal. 6, 10.

<sup>b</sup> Hos. 6, 6.

<sup>c</sup> Phil. 4, 18.

<sup>d</sup> 2 Cor. 9, 8.

<sup>e</sup> 9.

<sup>f</sup> 1 Pet. 3, 14

15, 26.

<sup>g</sup> Gen. 16, 11

14. Nehem. 8

10.

<sup>h</sup> Act. 6, 1, 2.

<sup>i</sup> 1 Cor. 12,

8. & 16, 1.

<sup>j</sup> 1 Tim. 3, 12.

and 5, 9, 10.

<sup>k</sup> 1 Cor. 16,

1, 2.

<sup>l</sup> Act. 20, 7.

10. 20, 19.

<sup>m</sup> Act. 2. 45.

<sup>n</sup> Act. 4, 34,

35, 37.

looked unto. Good therefore and comfortable is it for all the Saints that haue this worlds good, to do good and to distribute, <sup>1</sup> because with such sacrifices God is well pleased; that they be rich in good works; and redy to communicate; that with the godly Tyrians, <sup>m</sup> their occupying and their gain may be holy unto the Lord; whiles they hoord it not up, nor keepe it in store, but let it be for them that dwell before the Lord, for foode & clothing: by this meanes <sup>n</sup> laying up in store for themselves, a good foundation against the time to come, that they may obteyn eternall life.

10. Concerning other Christian offices, speciall regard must be had in all our actions of reverence and loue; for towards superiours, and the aged, men must shew all honour, in giving them their <sup>o</sup> titles of dignitie, when they speak or write unto them, <sup>p</sup> rising up, & bowing down before them for honour sake; they may not <sup>q</sup> rebuke, but exhort them as fathers, they are to giue them <sup>r</sup> the upper places, and suffer them <sup>s</sup> first to speak in causes; and they againe are kindly to intreat

<sup>1</sup> Heb. 13, 16

<sup>m</sup> 1/a. 23, 18

<sup>n</sup> 1 Tim. 6, 18, 19.

<sup>o</sup> Luke 1, 3.

<sup>a</sup> 1. 26, 25.

<sup>2</sup> John 1.

<sup>p</sup> Lev. 19, 32

<sup>1</sup> king. 1, 16.

<sup>23.</sup> 1uth. 2,

<sup>10.</sup>

<sup>q</sup> 1 tim. 5, 1.

<sup>1</sup> 1/a. 1, 24,

<sup>15.</sup>

<sup>r</sup> Luke 14, 7

<sup>8, 9, 10.</sup>

<sup>s</sup> 1ob 32, 4, 6

<sup>7.</sup>

1 *ioh.* 7, 19. intreat the younger sort as <sup>t</sup> children &  
*philem. ve.* 9. as brethren; yet as they may deserue,  
 1 *tim.* 5, 1. v<sup>i</sup> sharply to rebuke also. Amongst all,  
 v<sup>i</sup> *tit.* 1, 13. there should be, in behaviour, seemlines  
 3 *iohn* 10. and <sup>x</sup> courtesie; in giving honour, y<sup>o</sup> to go  
*num.* 32, 5. one before another; z<sup>o</sup> saluting, kissing, &  
 7-14. a<sup>o</sup> embracing of friends, as there is occa-  
 1 *Eph.* 4, 32. sion. In words, b<sup>o</sup> softnes, meeknes and  
 1 *Rom.* 12, 10. gentlenes towards all, without c<sup>o</sup> bitter-  
 2 *1 thes.* 5, 26 nes or wrath, clamarous or evill speak-  
 1 *cor.* 16, 20, ing: euen then giving good words, and  
 2 *Ast.* 21, 6. blessing, d<sup>o</sup> when we are reproched. In  
 b<sup>o</sup> *Tit.* 3, 2. actions; dealing e<sup>o</sup> friendly, simply, faith-  
*gal.* 5, 23. fully; neyther by force f<sup>o</sup> oppressing, nor  
 c<sup>o</sup> *Eph.* 4, 31. by fraud, deceiving our brethren in any  
 d<sup>o</sup> *1 Pet.* 3, 9. thing; ready to g<sup>o</sup> giue, lend, or pleasure  
 e<sup>o</sup> *1 Cor.* 16, 24. 2 *cor.* 1, 12. them any way; and unto everie honest  
 11. action h<sup>o</sup> easie to be intreated; i<sup>o</sup> rejoycing  
 f<sup>o</sup> *1 The.* 4, 6 with them for their joy, and mourning  
 g<sup>o</sup> *Mat.* 5, 42 for their sorow. Nourishing good will  
 h<sup>o</sup> *1 sam.* 3, 17. by k<sup>o</sup> affabilitie, sociablenes, l<sup>o</sup> lowly car-  
 i<sup>o</sup> *Rom.* 12, 15 riage, m<sup>o</sup> louefeasts, and rejoycing toge-  
 k<sup>o</sup> *1 Pet.* 3, 8. ther; that the bond of peace may by all  
 l<sup>o</sup> *Rom.* 12, 16. good and lawfull meanes be preserved  
 m<sup>o</sup> *Iude* 12. amongst us during life; and when we are  
*ast.* 2, 46. parted by death, the living to n<sup>o</sup> cary and  
 n<sup>o</sup> *Luke* 7, 12 accompany the dead unto the graue.  
 2 *sam.* 2, 21. &c.

11. In this manner men carrying themselves, towards God whom they serve with reverence and with fear, & adore in spirit & truth; also to their neighbours, with whom they are coupled in peace & amitie: the blessings of the Lord, as the o Exe. 34, 26 rayn & showrs from heaven, are powred upon them; this owne tabernacle & gracious presence, and the joyfull shewt p Levit. 26, 11, 12. of a king is among them; & he will glorify q Num. 23, 21 the place of his feet. Against all foreign enemies he will defend them, making r Psal. 147. 13. the barrs of their gates strong; salvation will he set for walles and bulwarks; euen himselfe will be a wall of defence round about them; that they shall dwell x Isa. 32, 18. in the tabernacle of peace in sure dwellings, and in safe resting places: He will cloth them with garments of salvation, will cover them with the robe of righteousness; and adorne them with his graces, as a bride garnisheth her selfe with her jewels. Here will he make un- z chap. 25, 6. to all people, a feast of fat things & full of marow, a feast of wines fined and purified; feeding them with the fat of wheat, and filling them with honey out of

**b** *Isa* 62, 3. of the rock. Sion shall be **b** a crown of glorie in the hand of the Lord, & a royall diademe in the hand of her God; and  
**c** *verse* 5. as a **c** bridegrome is glad of the bride, so will he rejoyce over her; and she againe shall joy in him, and prayse his name,  
**d** *Pf.* 148, 14 because **d** he hath exalted the horn of his people, which is a prayse for all his Saints, euen for the sons of Israel, & people near unto him.

*Pray for the peace of Ierusalem: let them prosper that loue thee. Psal. 122. 6.*

## CHAPTER XX.

*How the Communion & peace of the Saints is hindred by enemies without.*

**A**LTHOUGH the Church hath received such grace and glorie, from the Lord God her **a** Sun and sheild, that she shay well be an **b** astonishment to the kings of the earth, and wonder of the world; as having **c** the Sun for her clothe, the moone for her footstool, and

**a** *Psa.* 84, 11  
**b** *Psa.* 48, 4, 5.  
**c** *Rev.* 12, 1.

the twelue starres for a crown upon her  
 head, whiles by faith & holines she hath  
 put on Christ, the <sup>e</sup> Sun of righteousness <sup>d Rom. 11, 14</sup>  
 that is risen unto her, as she hath learned <sup>e Mal. 4, 2.</sup>  
 him of his <sup>f</sup> Apostles; and is hereby ad- <sup>f 2 Pet. 3, 2.</sup>  
 vanced to heauenly dignity, that euen her  
 conversation is in heauen, so as she lo- <sup>g Philip. 3, 20</sup>  
 veth no more <sup>h</sup> this world, of which she <sup>h 1 Ioh. 2, 15</sup>  
 her selfe <sup>i</sup> is not, & the <sup>k</sup> fashion where- <sup>i Ioh. 17, 14</sup>  
 of passeth away: yet forasmuch as she <sup>k 1 Cor. 7, 31</sup>  
 hath both in her owne body, <sup>l</sup> paines of <sup>l Rev. 12, 2.</sup>  
 childbirth; whiles she is in travail to  
 bring forth Christ, which by the preach-  
 ing of the Gospel is <sup>m</sup> formed in her; & <sup>m Gal. 4, 19</sup>  
 without herselfe, Satan (for his fiercenes <sup>n Rev. 10, 2</sup>  
 a <sup>n</sup> dragon) <sup>o</sup> persecuting her in wrath, & <sup>o cha. 12, 13</sup>  
 warring with the remnāt of her seed, ga- <sup>17.</sup>  
 thering his soldjers which are as the sand <sup>p ch. 20, 8, 9.</sup>  
 of the sea, to compasse about the tents of  
 the Saints, the beloved citie; it shall be  
 therefore good, that we take a view of  
 these troubles and assaults, learn of God  
 the end and use of them, & how we may  
 either escape or overcome them, least we  
 be offended, and our faith fayl.

2. That old crooked serpent, the e-  
 nemy of mans salvation, perceiving the  
 uniting



uniting and communion of the Saints, to be a great help & furtherance of their happines; a prayse to their God, a daunting to the world, & a comfort to themselves: doth therefore bend his utmost might & malice against this brotherhood that he may dissolue the same. He stirreth up the wicked multitudes, like the raging waues of the sea, that come out myre & durt, to belye & blaspheme the truth and witnesses of Christ, accusing them of a noveltie, heresie, sedition, treason, and rebellion. He farther kindleth this fyre, by his false Prophets, that cease not to inveigh against, and calumniate this little flock; and by their abused wisdom and learning, to proue & perswade that they are as bad or worse then they be reported of, both for their faith towards God, and loyaltie to the prince of the earth. Which princes, also, for like malice in themselves, or for that they feare the losse or impeachment of their honour and dignities; or because they loath the bonds and yoke of the gospel; or for to gratifie their people and subjects; are readie to turn the din-

q Ad. 17, 18

24, 5, 14.

zechem 6, 6, 7

Amos. 7, 10

lnk 23, 2. job

12, 7, 21.

1 Kin. 22, 8

Num. 22, 3,

4. Mat. 2, 3.

v Psal. 2, 3.

x Ad. 12, 3.

24, 28.

of their sword, (wherewith they should  
conferue the trueth & peace of Christian  
religion,) against the Saints, and espe-  
cially their communion and assemblies;  
which seeme most dangerous, and are *Y Song. 6, 3.*  
indeed terrible to the world, as an armie  
with banners.

3. Hereupon they thinke to <sup>z</sup> worke <sup>z</sup> *Exod. 1, 10*  
wisely, if any way they can hinder the  
propagation and increase of the church;  
whither by priue oppression, or open  
persecutiō: though the wisdom of God  
hath sayd, <sup>a</sup> *Surely it is not good to condemne* <sup>a</sup> *Pro. 17, 16*  
*the just; nor that princes should smite for* <sup>b</sup> *Exod 1, 16*  
*iniquitie.* Especially the <sup>b</sup> men-children, <sup>22.</sup>  
the teachers, guides, and principall of  
Christs flock, are most malignant, and ex-  
posed to their tyrannie: though some-  
time neither women nor infants, can be  
tempted from their rage and crueltye.  
for which, these ciuill polities, with the  
heads and governours of them, unto  
whō ere while it was sayd, <sup>c</sup> *Ye are Gods,* <sup>c</sup> *Psal. 82, 6.*  
*and ye all are children of the most high,* are <sup>d</sup> *Zeph. 3, 7.*  
now become more base then any men; <sup>Pro. 28, 15</sup>  
and are called in holy scripture, <sup>d</sup> *Lions,* <sup>dan. 7, 4, 5, 6</sup>  
*Wolues, Beares, Libbards, Wild-bores;* and <sup>psal. 80, 13.</sup>  
<sup>luk 13, 31, 32</sup>

e Dan. 7, 7, *foxes* : euen pourtrahed out by e mon-  
 8. rev. 13, 1, strous, savage, and deformed beasts  
 2: for such their barbarous havock, & mis-  
 usage of the Sancts.

4. For loe, in their malignant heart  
 f Num. 22, 3 they fret against f the people of God, and  
 against g the holy covenant; with their  
 g Dan. 11, 30  
 h ver 36. & mouthes they speake evill, euen h rean  
 chap 7, 8. veilous and presumptuous things, i blas-  
 i Rev. 13, 6. pheming Gods name and tabernacle, and  
 them that dwell in heaven; with their  
 hands and hornes they smite & push the

k Heb. 10, 34 poore flock of Christ, k spoyling them  
 rev. 1, 9. jer. of their goods, banishing them out of  
 38, 6. i kin. their dominions, casting them into pri-  
 22, 27. act. sons and dungeons, feeding them with  
 8, 3. bread of adversitie and water of affliction;  
 on; devising all cruell and exquisite tor-  
 ments, to make their death miserable

l Heb. 11, 35, l racking, stoning, hanging, hewing  
 36, 37. dan. peeces, burning in fire, casting to wilde  
 3, 19, 20. and beasts, and many moe horrible torture  
 6, 16. as the Lambs of Christ haue felt in a-  
 ges; whiles children haue been brought

m Exod. 1, 22 m from the womb to their martyrdom  
 mat. 2, 16. and n women with child, ript up in the  
 n 2 King. 8, unnaturall crueltie.  
 12.

5. By this meanes, the communion of the Saints is oft times dissolved and scattered; their shepherds and watchmen p apprehended & killed; the whole flock pursued, as q sheepe appointed to the slaughter. Some for feare denye and forsake the faith, and are r compelled to blaspheme. Some by flatterie are s caused to sinne, and wickedly breake the holy covenant, and to be the betrayers of their brethren. Such as escape these evils, sometime r wander up & down in sheeps skins and goatskins, destitute, afflicted, and tormented, in desarts and mountaines, in dennes, and caues of the earth. Thus, waters of a full cup are wrung out unto them; and now the v waies of Sion lament, because no man commeth to the solemne feasts; for x the dayly sacrifice (whereby they were wonte publickly to worship God, ) is taken away, and abominable desolation put in the place. The y sanctuary and synagogues of God are burned; z Jerusalem broken up, made a ruinous heap, the stones thereof layd in dust, and the dead bodies of the Saints, cast to the foules & beastes of the earth.

o Añ. 8, 1.

p Añ. 12, 1,

2. &amp;c.

q Rom. 8, 36.

r Añ. 26, 11

s Dan. 11, 30

32.

t Heb. 11, 37

38.

v Lam. 1, 4.

x Dan. 11, 31

y Psal. 74, 7

8.

z Jer. 52, 7.

p sal. 79, 1, 2.

3.

Then the faithfull mourn , because God  
 a Lam. 2, 6, hath a destroyed his congregation, caused  
 7. the sabbaths to be forgotten , forsaken  
 his sanctuarie , & giuen into the enemies  
 hand the walls of her palaces : their eyes  
 b verse 11. b fayl with teares, their bowels swel, their  
 liver is powred upon the earth; and they  
 c Amos 7, 14 cry out with the Prophet, c O Lord God,  
 spare we beseech thee, who shall raise up Jaakob,  
 for he is smale.

d Isa 31, 9. 6. Thus God who hath d his fyre in  
 Sion, and fornace in Ierusalem, melteth  
 e Mat. 3, 3. his metall , e trieth and fineth h's people  
 as silver, and purifieth them as gold , by  
 f Isa. 4, 4. the f spirit of judgement and the spirit of  
 burning: draweth them to repentance, by  
 g Lam. 3, 39 chastening g them for their sinnes , and  
 40, 42. making judgement h to begin at his own  
 h 1 Pet. 4, 17 house; consuming the drosse , & making  
 known them that are approved ; that the  
 i 1 Pet. 1, 7. i triall of their faith, being much more  
 precious then gold , that perisheth,  
 (though it be tried with fire,) may be  
 found unto prayse and honour and glo-  
 rie at the appearing of Iesus Christ. For  
 notwithstanding all the rage of the per-  
 secutors , God will preserve to himself  
 a little

a litle flock, unto whom he will be a k *Rom. 9, 27*  
 litle Sanctuarie, in all plaes where they <sup>29.</sup>  
 are dispersed: who in this their desolati- *1 Eze. 11, 16*  
 on, yet pray with their faces <sup>m</sup> towards <sup>m</sup> *1 King. 8,*  
 Ierusalem; doe convene and meete toge- *47, 48. dan.*  
 ther <sup>n</sup> secretly for feare of their foes, and *6, 10.*  
 cease not to performe all holy duties un- *n Ioh. 20, 19*  
 to God and one to an other, to the ut- *act. 4, 18, 19*  
 most of their power; and in all their af-  
 flictions are <sup>o</sup> more then conquerours *o Rom. 8, 37*  
 through him that loved them. For they  
 account the sufferings of this present <sup>p</sup> *verse 18.*  
 time not worthy of the glory which shal  
 be shewed unto them; they <sup>q</sup> consider <sup>q</sup> *Heb. 12, 2,*  
 Christ their head, who for the joy that *3.*  
 was set before him, endured the crosse,  
 and despised the shame, and is set at the  
 right hand of the throne of God; who  
 when he was both in name and power a  
 Lion, appeared <sup>r</sup> as a Lamb killed; yet <sup>r</sup> *Rev. 5, 5, 6*  
 behold he is alive for evermore, Amen; *1 Rev. 1, 18.*  
 and hath the keyes of hel and of death.  
 And he it is, that raiseth up his children  
 from death; he will prophesie, and their  
 dispersed bones <sup>t</sup> shall come together si- <sup>t</sup> *Eze. 37, 7,*  
 newes and flesh shall grow upon them, *8, &c.*  
 breath shall enter into them, and they



stand upon their feete an exceeding great  
 army. For in their tribulatiōs, they haue  
 v Rev. 7, 14 but washed their garments v white in his  
 x Isa. 27, 9. blood; and this is all the fruit, x the tak-  
 king away of their sinne; and the more  
 the aduersaries vex them, thinking to  
 y Exo. 1, 12. roote them out, y the more they multi-  
 ply and grow: by patient suffering: the  
 triumph; and by dying dayly, they attayne  
 to life eternall. And God who hath  
 chastened the with rods for their good  
 will turn his hand upon their enemies  
 and scourge them with scorpions; the  
 z Psal. 75, 8. shall z wring out and drink the dreggs of  
 this cup of wrath; he that made the  
 a Isa. 27, 11. a will not haue compassion of them, and  
 he that formed the will haue no mercy  
 b Dan. 7, 11. on them; the beasts shall be destroyed be-  
 giuen to the burning fyre, and the righte-  
 c Psal. 49, 14. teous shall c haue dominion over them  
 the morning. The zeale of the Lord  
 hosts will performe it.

*The Lord preserveth the soules of his Saints,  
 will deliver them from the hand of the wicked  
 Psalm. 97. 10.*

## CHAPTER XXI.

*How the peace and Comunion of the Church, is aisturbed by troubles, & syns within it selfe.*

**B**UT it is a small thing for Satan thus to molest the Saincts with troubles from abroad, for he hath meanes and instruments many in the church it selfe, to work the woe, yea often the ruine of the same; and he most delighteth to kindle contentions among brethren, knowing that such things are most offensive unto God, heaue to his people, and giue to the enemy occasion of reproch. The means are two, that he chiefly useth hereunto; 1. the infirmities of the Saincts, who though they would do good, yet through sinne that dwelleth in them, oft times doe the euill which they hate; 2. & the iniquities of false brethren and hypocrites, who alwayes are corrupted in themselves, and seeke to bring corruption into the whole body of the church.

2. For when the faithfull through commune fraylty, defyle their precious

soules & bodies, through the remaynders of sin; both the enemies without take occasion to <sup>a</sup> blaspheme; and the brethren within to stumble and contend as Moses was murmured against by his owne sister and brother, <sup>b</sup> because he had married an ~~x~~ Ethiopian wife. And God himselfe is often angry with the whole church, and punisheth many, for the fault of a few; as <sup>c</sup> *1 Chro. 21*, when David <sup>c</sup> sinned in numbring the people, God in displeasure plagued Israel, <sup>d</sup> that of the there died seuentie thousand men. Again, the home-bred warrs and dissensions, are heavier to the brethrens harts, then all forreyn troubles, and many weak ones are offended, no lesse then was Rebekah, who feeling the children to strue in her bodie, made <sup>e</sup> *Gen. 25, 22* question of her conception, & sayd, *e If it be so, why am I thus?* But aboue all, the hypocrites in hart, doe increase wrath, & oft-tims molest the church of which <sup>f</sup> *1 Ioh. 2, 19* they <sup>f</sup> are not, though they be in the same, (like the <sup>g</sup> Apes and peacocks in Salomons ships,) being in deede the serpents seede, and apperteyning to an other kingdome then Christs, yet are thrust among

mong

mong the Saints through Satans malice, for to annoy them; God also permitting this for the triall of his elect. By these meanes, the litle bark of Christs church, hath ever berne tossed as with winds and tempests; and is like ever to be, so long as it is one the seas of this world: that none may looke for Angelicall perfection, or absolute peace upon the earth.

3. The Saints are subject, (if they be not wary, and haue their wits exercised to discerne good and evill,) to be <sup>h</sup> Heb. 13, 9. carried about with divers and strange doctrines; to fall into errors, heresies, & idolatries; Satan rayseth up euen among the teachers of the church, <sup>i</sup> Act. 20, 30. some speaking perverse things to draw disciples after them, and the people many of them are through their owne corruptiō prone unto vice, euen set <sup>k</sup> on mischief. The <sup>k</sup> Exo. 32, 22 children of Israel living in Ægypt, defiled then selues with <sup>l</sup> the abominations <sup>l</sup> Eze. 20, 7, 8 and idōls of that land; being brought out into the wildernes, and informed in the statutes of the Lord, they <sup>m</sup> there re- <sup>m</sup> verse 10, belled against him, sinned still, & <sup>n</sup> pro- <sup>n</sup> Ps. 78, 17 voked the most High, tempted God, & <sup>40, 41.</sup>

Exo. 32.

nehem. 9, 18

Pf. 106, 35  
36.

Ier. 23, 13,  
14, 17.

Eze. 12, 10  
18, 19.

2Pet. 2, 1, 2

Gal. 1, 6, 7,  
8.

chap. 5, 4.

limited the holy one of Israel, made them a molten calf, and <sup>o</sup> and sayd this is thy God <sup>o</sup> Israel, that brought thee out of the land of Ægypt, and committed great blasphemies. When they were entred into the good land promised to their fathers, there also they mingled themselves among the hethen, & learned their works, & served their idols, which were their ruine. False prophets there were many among them, that seduced the people to errour and idolatrie, strengthened their hands in evill, preached peace to the wicked, and put pillowes under their armes; but smote the righteous, grieved and killed (what in them lay) the soules of such as should not haue died. False teachers, (the Apostle sayth) there will be also amongst us, which privily shall bring in damnable heresies, even denying the Lord that hath bought them. The primitiue churches had wofull experience hereof, whiles in Galatia they were soone remooved away to another gospel, being bewitched by their misleaders, who under pretence of the law of God, abolished them from Christ, and made

made them fall from grace. And in many other churches, false doctrine fretted as a canker, and destroyed the faith of certayn, whiles some taught <sup>x</sup> the resurrection was past already; some with Iezabel & Balaam perswaded <sup>y</sup> to eat of things sacrificed to idols, & commit fornication, with other hatefull doctrine of the Nicolaitans, idolatrous doctrine of <sup>z</sup> worshipping Angels, Christ the head being let goe; the grace of God <sup>a</sup> turned to wantonnes, and God the onely Lord and our Lord Iesus Christ, denied; Antichrist, euen <sup>b</sup> many Antichrists entred in, to deceyue and destroy mens soules.

4. By such seducers, much trouble & discord was wrought among the people, some of ignorance, some of wilfulness receiving & walking in their errors; by whome the <sup>d</sup> way of truth was evill spokē of: others opposing against them, and <sup>e</sup> earnestly contending for the faith once giuen to the Saints. Especially the Apostles, and other trustie ministers of Christ, (to whose care the soules of men were committed,) set themselues against those falsers, by <sup>f</sup> the word of truth, by

<sup>x</sup> 2 Tim. 2,  
17, 18. 1 Cor.  
15, 12.  
<sup>y</sup> Rev. 2, 14  
15, 20.

<sup>z</sup> Colo. 2, 18,  
19.

<sup>a</sup> Iude v. 4.

<sup>b</sup> 1 Ioh. 2, 18

<sup>c</sup> Ier. 23, 32.

<sup>d</sup> 2 Pet. 2, 2.

<sup>e</sup> Iude v. 3.

<sup>f</sup> 2 Cor. 6, 7.

the



the power of God, and by the armour of  
 righteousness on the right hand and on  
 the left: **g** commanding men to teach  
 no other doctrine nor give heede there-  
 to, but **h** keepe the true pattern of whol-  
 some words, in faith & loue which is in  
 Christ Iesus; exhorting thereunto, **i** im-  
 proving and convincing them that spoke  
 against it, stopping their mouthes, & re-  
 buking them sharply that they might be  
 found in the faith. Those againe like  
**k** Iannes and Iambres resisting the trueth,  
 with **l** prophane vaine babblings, disputa-  
 tions, and oppositions of science, falsly  
 so called, & **m** prating against them with  
 malicious words; and seeking to **n** dis-  
 grace them. And well was it with the  
 churches then, whiles those circumspect  
 carefull watchmen, the Apostles and  
 Euangelists lived among them, & tooke  
 those **o** foxes, which destroyed the Lords  
 vines: but after their departure there en-  
 tred **p** grievous wolues, not sparing the  
 flock; as by the innumerable heresies,  
 and lamentable decay of Churches since  
 their time doeth appeare.

**5.** As for doctrine, so about many  
 other

other things also, contention hath often  
 arisen through mens infirmities, & malice, *q* *Pro. 10, 12*  
 and pride: that by errors in faith, & cor- *& 13, 10.*  
 ruptions in maners, as by a double chain  
 of iniquitie, many soules have been fet-  
 tered & afflicted. For some moved with  
 envie, have solde their brethren to ali- *r Aa. 7, 9.*  
 ens, and sought for to kill them: some *[Gen. 27, 41]*  
 through ambition would clime aboue *& 37, 20.*  
 their calling; and *r* intrude into higher *r Num. 16, v*  
 offices; presuming upon their own *v ho-*  
 nours, and seeking to disgrace others. *2, 7, 9, 10.*  
 And as the Church of Israel was infa- *v verse 8.*  
 mous *x* all Moses dayes, for their idola- *x Deu. 9, 21*  
 ries, rebellions, and many murmurings, *23, 24. an*  
 for which their karkesses fell in the wil- *29, 4.*  
 dernes; and strife and y bloodshed came y *Exod. 32,*  
 among them: so after that they were sea- *26, 27, 28.*  
 led in the land of Canaan, they continu-  
 ed not long in peace together, but tribe  
 with tribe *z* made war, & rent themselves *z Inde 12. 27*  
 asunder, to the greate reproach of Gods *20. 2 Sam. 2*  
 true religion, and giving advantage to *& 3, 1. 1 kin.*  
 the commune aduersarie, to invade and *14, 30 and*  
 dispossesse them of their land. Yea euen *15, 7, 16, 32*  
 families betweene brethren, parents & *&c. isa 5,*  
 children, most bitter and bloody strife  
 brake

the power of God, and by the armour of  
righteousnes on the right hand and on

g 1 Tim. 1, 3. the left: g commaunding men to teach  
no other doctrine nor giue heede there-

h 2 Tim. 1, 13 to, but h keepe the true pattern of whol-  
some words, in faith & loue which is in

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 and seeking to disgrace others:  
 and as the Church of Israel was infa-  
 mous x all Moses dayes, for their idola- *x Deu. 9, 21*  
 ries, rebellions, and many murmurings, *23, 24. and*  
 for which their karkesses fell in the wil- *29, 4.*  
 derness; and strife and y bloodshed came y *Exod. 32,*  
 among them: so after that they were sea- *26, 27, 28.*  
 led in the land of Canaan, they continu-  
 ed not long in peace together, but tribe  
 against tribe made war, & rent themselves *2 Inde 12. Eccl.*  
 under, to the greate reproach of Gods *20. 2 Sam. 2*  
 religion; and giving advantage to *Eccl. 3, 1. 1 kin.*  
 the commune aduersarie, to invade and *14, 30 and*  
 dispossesse them of their land. Yea euen *15, 7, 16, 32*  
 families betweene brethren, parents & *Exa. isa 9,*  
 children, most bitter and bloody strife *23, 21.*  
 brake

<sup>a</sup> Judg. 9.

<sup>b</sup> 2 Sam. 13.

<sup>c</sup> chap. 15.

<sup>e</sup> c.

brake forth, as the stories of <sup>a</sup> Abimelech, <sup>b</sup> Amnon & Absalom, <sup>c</sup> Absalom and David, and sundry others doe declare. Also how they were divided, when Christ lived among them, into Sects & factions, Pharisees, Saducees, and other like, the historie of the Gospel ever where sheweth. Neyther were the Christian Churches, which the Apostles have planted, free of this leaven; but contentions among them grewe unto schisme

<sup>d</sup> 1 Cor. 1, 11

12. <sup>e</sup> c.

<sup>e</sup> 1 Cor. 11,

18, 19.

<sup>f</sup> Philip. 1, 15

16.

<sup>g</sup> 3 Iohn. 9,

10.

<sup>h</sup> Gen. 13,

8.

<sup>i</sup> Num. 12, 13,

<sup>k</sup> Gal. 2, 11,

14.

<sup>l</sup> Act. 15, 38,

39.

and factions, <sup>d</sup> whiles sundry men followed and relied upon sundrie teachers in their publick meetings also, <sup>e</sup> dissentions were among them. Some ministers would of strife and envie <sup>f</sup> preach Christ to the people; some loving the preeminence, would tyrannize over the flock forbidding to receiue brethren sent by the Apostles, and <sup>g</sup> thrusting them out of the Church. And amongst Gods elect most faithfull servants, & loving friends <sup>h</sup> Saran did his utmost to kindle the colour of emulation, dissention and strife; <sup>i</sup> betweene <sup>h</sup> Abraham and Lot, <sup>i</sup> Moses and Aaron, <sup>k</sup> Peter and Paul, <sup>l</sup> Paul and Barnabas; and among the Apostles generally

generally, when there was contention,  
 who should be greatest, till they had <sup>m. Luke 22,</sup>  
 learned better of their maister Christ. <sup>24, 25.</sup>

6. The poyson of sinne hath spread  
 it selfe exceeding farre in Churches, and  
 corrupted the manners & actions of all  
 degrees. For Magistrates leaving the love  
 and cherishing of the people, <sup>n Isa. 1, 23.</sup> loved  
 gifts, and followed after rewards; judg-  
 ed not the fatherlesse, neither did the  
 widowes cause come before them: they  
 pluckt off their skinnnes from them, & <sup>o Mic. 3, 1, 2</sup>  
 their flesh from their bones, did eate <sup>3. Zeph. 3, 3.</sup>  
 their flesh, and brake their bones, and  
 choppe them in peeces as for the pottage.  
 Again, the subjects despised and <sup>p Iud. 8.</sup>  
 spake evill of their rulers, & rose up <sup>q Psal. 3, 1,</sup>  
 and rebelled against them. The rich <sup>2, 3.</sup>  
 were unmercifull, & <sup>r Mic. 6, 12.</sup> cruel to the poor:  
 among the people and brethren of the  
 church, was bitter & envying, strife, <sup>s sam. 3, 14,</sup>  
 sedition, and reproch; every man thun- <sup>16, 10.</sup>  
 dered his brother with a net, that they <sup>t Mic. 6, 2, 5</sup>  
 could not trust in any friend, but must  
 beware even of her that lay in their bo-  
 some. The teachers were <sup>v Tit. 1, 10,</sup> vayne talkers  
 & deceivers of minds subverting whole <sup>11.</sup>  
 houses



houses, teaching things which they ought not, for filthy lucre sake; the  
 12 *eph. 3, 4.* priests & wrested the law; the Prophets  
 7 *Eze. 13, 4.* were like y foxes in the waste places, and  
 21 *1st. 23, 15.* from them wickednes & went forth into  
 all the land. Thus judgement was turned  
 into wormwod, faith into heresie, Gods  
 grace into wantannes, the libertie of his  
 Gospel made a cloake of malicioufnes,  
 and in sted of the gracious ornaments of  
 a *Rev. 3, 17.* his spirit, there was a wretchednes, mi-  
 serie, povertie, blindnes nakednes; they  
 b *1st. 1.* had a name to be aliue, b but were dead.  
 Nor this alone; for they hated such as re-  
 buked them, and would not admit of re-  
 c *1st. 5, 3.* proof, but c made their faces harder then  
 d *Mat. 23, 37* a stone; they killed the prophets d and  
 stoned those that were sent unto them,  
 euen when Christ himselfe came among  
 them, they would not receiue him, but  
 e *Luk. 20, 14* sayd, this is the heire, e come let us kill  
 him, and the inheritance shall be ours.

7. These and many moe like evils  
 haue crept into the Churches of God,  
 whereby they haue beene troubled, dis-  
 tracted, and rent in peeces; much people  
 haue been defiled and corrupted, and the

Saincts

mincks haue had cause to complayn,  
*thou hast multiplied the nation, but hast not* *f Isa. 9, 3.*  
*increased their joy.* Against these, the mi-  
 nisters and witnesses of the Lord haue  
 cryed out in their severall ages; being  
 diligent, & rising early to recall the synners  
 to the right way. Who were threatned,  
 that Sion for their sakes should be  
 sowed as a field, and Ierusalem made a  
 filthy heap, and her habitation left  
 into her desolate; that Christ would  
 warre against them with the sword of  
 his mouth, and remove the candlestick  
 out of the place, except they amended.  
 And such as hearkned to the voice of  
 their God, and turned unto him; had  
 their iniquities forgiven, and their crim-  
 inall sinnes made white as snow: but such  
 as obeyed not, were devoured of the  
 sword; and woe was unto their soules,  
 as they rewarded evill unto themselves;  
 and were called reprobate silver, be-  
 cause the Lord rejected them.  
 Thus cometh it to passe, through  
 mans malice, and mens corruption, that  
 the citie of God, of which so glorious  
 things are spoken in the scriptures; seem-

- eth more vile & contemptible then any  
other place; the spouse of Christ  
p Song. 1. 4. pearcth p black, which was named  
q verse 7. fairest among women; her foes which  
r Psal. 48, 5. feared and marveyled at her, doe hit  
6. and say, *Is this the citie that men call,*  
f Lam. 2, 15. *perfection of beutie, the joye of the whole*  
z Isa 54. 13. *earth?* her children, to whom t much  
v Eze 9. 1. peace was promised; doe v mourne and  
crye, for the many abominations, that  
are done in the middes of her; and from  
x Lam. 1, 6. the daughter Sion, \* all her beutie is de-  
parted; being thus persecuted by the  
Dragon, hated and reproached of the  
world, molested and forsaken of her  
y Song. 5, 7. owne children, misused and y wounded  
of her watchmen, to the griefe and afflic-  
tion of her spirit.
9. And if there were not a healing  
this error in time, but the gangrene li-  
fred to spread and fret; it grew at length  
incurable, brought death and desolation  
upon the diseased Churches, For God  
z Isa. 1, 5, 6. after many warnings, and z much cor-  
a verse 21. rection, did at length disclaym the faith-  
b Ier. 3, 8. citie, as a harlot, gve her a bill of di-  
vorse, and put her away; e she was

more his wife, nor he her husband; d his d Eze. 23, 18  
 heart forsooke her, he left his heritage, e 1er. 12, 7.  
 he gaue the e dearly beloved of his soule,  
 to the hands of her enemies; and f re- f Ezek. 9, 3.  
 moved his glorie from amidst her. Then G 10. 4, 18,  
 Ierusalem became, with all the inhabi- 19. G 11, 23  
 tants thereof g as Sodom & Gomorrah: g Jer. 23, 14.  
 he h house of Israel was reputed as h Ezek. 22,  
 as a prostitute, the congregation of the i Saints i Rom. 1, 7.  
 turned to an k habitation of devils. And k Rev. 18, 2  
 the Lords people that feared his name,  
 were willed l to forsake and come out l verse 4.  
 from among them, to judge them m as m Ezek. 23,  
 as harlots, to n pleade against them, and 45.  
 to forsake all communion with them. n Hos. 2, 2.  
 Whereupon followed again most bitter o chap. 4, 15  
 tribulation, hatred and persecution, whiles o Jer. 16,  
 they that refreyned from evill, p made 5-8. act. 2,  
 themselves a prey, and suffred all man- p 1sa 59, 15.  
 ner of misusage and affliction at their  
 hands, which made q themselves drunke q Rev. 17, 6  
 with the blood of the Saints, and yet  
 boasted to be the Church and Ipouse of  
 Christ, when they were the r synagogue r Rev. 3, 9.  
 of Satan.

10. This is the troublous estate of  
 the church of God on earth, more tossed

1 2 Tim. 2, 20

t Rom. 9, 27

v verse 29.

and tormented then any other people, so which church, (by reason of the many hypocrites, & vessels of dishonour that are therein,) though the number were as the sand of the sea, yet but a remnant shall be saved; and except the Lord of hosts v had left us a seed, we had been made as Sodom, and had been like to Gomorrah. For which cause, it becometh the Saints, to seek the Lord while he may be found, and medicine, while the disease is curable; For Christ hath ordeyned wayes and meanes for the purging of his church from corruptions or at least, for his elect to keepe themselves pure and unspotted of these sinns of which it remayneth to be spoken in the next place.

## CHAPTER XXII.

*How the Communion of Saints, may be purged of the evils that arise therein, by the power and censures of Christ: and how needfull it is for the Saints all, to look hereunto.*

**T**HE Lord Iesus, who is the author of grace & saluatiō unto his people, is also



also the finisher of the same, and per-  
former of his good work towards the;  
and as he <sup>a</sup> sweetned with a tree, the bit- <sup>a</sup> Exo. 15, 25  
ter waters of Marah, where also he made <sup>26.</sup>  
Israel an ordinance, promising, that if  
they would hearken to his voyce, he  
would free them from all the diseases of  
Egypt: so hath he set and shewed us in  
the gardein of his church, <sup>b</sup> the tree of <sup>b</sup> Rev. 22. 2  
life, whose fruit is for meate, and leaues <sup>eze. 47, 12.</sup>  
for medicine, to heale the nations with;  
that there is no disease incurable to his  
obedient people, but in all their trou-  
bles, tentations, offences, feares, and o-  
ther soule-sicknesses; when they cry  
unto him, he <sup>c</sup> sendeth his word and hea- <sup>c</sup> Ps. 107, 20.  
leth them, & delivereth them from their  
chains of corruption. Most wholsome  
remedies are left unto all churches, to re-  
medie the evils that arise within them;  
which being wisely handled & applied,  
those whose tongues are also <sup>d</sup> trees <sup>d</sup> Pro. 15, 2,  
of life; are more effectuell then the balm <sup>4.</sup>  
of Gilead, to recover the health of the <sup>e</sup> Jer. 8, 22.  
daughter Sion, though Babels sore <sup>f</sup> can- <sup>f</sup> cha. 51. 8, 9  
be cured.

And first, the Saincts, as they are



most neerly united together in one body; so in the bowels of loue and mercy they are to tender each one his neighbour <sup>g</sup> as himselfe. And seeing all men haue their <sup>h</sup> burden of sinnes and infirmities upon them; we are exhorted to <sup>i</sup> beare one an others burden, and so fulfill the law of Christ. If occasions thereof of offence be offered by mispeaking, we should remember, that he that sinneth not in word, <sup>k</sup> is a perfect man, & in many things we sinne all; and that therefore we take that which is spoken, in the best part, beare harde words with meeknes of spirit, not rendering againe euill for euill, but with a <sup>l</sup> soft answer to put away wrath. If actions seeme offensive, or begin to breede strife; loue will teach us <sup>m</sup> not to be provoked to anger, but with long sufferance to beare all things; and to seeke by all gentlenes to compound the controversie, for it is a mans <sup>n</sup> honour to cease from strife: therefore Gods elect, holy and beloved, we should <sup>o</sup> forbear and forgiue one another, euill as Christ forgauē us. Thus by loving gentle demeanure, <sup>p</sup> Abram stayed strife between

<sup>g</sup> Lev. 19,  
18.

<sup>h</sup> Psal. 38, 4

<sup>i</sup> Gal. 6, 2.

<sup>k</sup> Iam. 3, 2.

<sup>l</sup> Pro. 15, 1.

<sup>m</sup> 1 Cor. 13,  
4, 5.

<sup>n</sup> Pro. 20, 3.

<sup>o</sup> Colo. 3, 12  
13.

<sup>p</sup> Gen. 13, 8,  
9.

betweene Lot and him; 9 Gedeon, betweene the Ephramites and him; 10 Dauid, between his soldiers: Moses taught to doe the like betweene two Israelites; and we ought all in the loue of Christ to labour thus to doe; for when offences arise, it shall be our glory, if we can passe them by, as Salomon hath sayd.

3. But if the trespass be such, as we may not but insist upon, both for the honour of God, who is offended, and soule of the sinner which is endangered, and our owne or neyghbours good, who are endamaged thereby: then are we bound to admonish the trespasser hereof, observing two rules, 1. Loving cariage, as becometh brethren: 2. and secrecie, to conceale the fault as much as we may. For

the first, as all our things *must be done in* love; so when a man is fallen by occasion

into any fault, we are willed to restore him *with the spirit of meekenes*, considering our selues, least we also be retempted.

For the second, we are taught to *debate* the matter with our neighbour himselfe, and not to discover the secret to another; but to tell him his fault

9 Indg. 8, 1,  
2, 3.

10 Sam. 17.

18, 19, 30.

11 Sam. 30.

22--24.

12, 11, 10, 10

13, 11, 10, 10

14, 11, 10, 10

15, 11, 10, 10

16, 11, 10, 10

17, 11, 10, 10

18, 11, 10, 10

19, 11, 10, 10

20, 11, 10, 10

21, 11, 10, 10

22, 11, 10, 10

23, 11, 10, 10

24, 11, 10, 10

25, 11, 10, 10

26, 11, 10, 10

27, 11, 10, 10

28, 11, 10, 10

29, 11, 10, 10

30, 11, 10, 10

31, 11, 10, 10

32, 11, 10, 10

33, 11, 10, 10

34, 11, 10, 10

35, 11, 10, 10

36, 11, 10, 10

37, 11, 10, 10

38, 11, 10, 10

39, 11, 10, 10

40, 11, 10, 10

alone. And if by our reproof he doe repent, then is he won, or gayned, his soule

a Iam. 5, 20.

b Luke 17, 3

ephes. 4, 32.

c Pro. 11, 13

d Prov. 17, 9

e 16, 28.

e Mat. 18, 16

f 2 Cor. 13, 1

2.

g Math. 18,

17.

h 2 Cor. 2, 6

i 1 Cor. 5, 4.

k verse 12.

l verse 13.

m verse 9.

a saved from death, and we are to b forgive him in tendernes of hart, as God for

Christ's sake hath forgiven us ; & in love we ought to conceale his transgression,

and burie the same, not c discovering it to others, nor d repeating it to himself; for

such dealing makes division among principall freinds. But if he heare not our

private admonition, then should we take

with us e one or two, that in the mouth of two or three witnesses, everie word may

be confirmed ; & that so f by the second or third admonition, he may eyther be

reclained, or not spared, but brought to further blame and censure. And if he

will not vouchsafe to heare them, then are we to tell it g unto the Church, where

he may be rebuked of h many : and if he refuse to heare the church also, then is

he, by the i power of Christ, which is given thereunto, for the judging of all

k within the same, to be l cast out from among the saints, when they are assembled, and to be delivered unto m Satan,

for the destruction of the flesh, that the spirit

spirit may be saved in the day of the Lord Iesus; and whiles he remayneth in that impenitencie and excommunicate estate; all Christians are to <sup>n</sup> avoyd him, and all communion with him, as the Jewes avoyded heathens and publicans.

<sup>n</sup> Rom. 16,  
17. 1 cor. 5,  
11. mat. 18,  
17.

4. The keeping of this rule, causeth much peace in the communion of the Saints; for by this orderly dealing with the partie all whispering, backbiting, slandering, & calumniating one of another, are stayed; sinnes which reigne indeede o among the profane worldlings, and heathens; but are not p sufferable in the citie of the Lord. By this, occasions of grief and contention are cut off: for as *without wood, the fire is quenched, so without a whisperer strife is silent.* By this, either the sinner is amended, whereat men and Angels doe rejoyce; or the church is least weise purged of the evill; for *he that hardneth his neck, when he is often re- buked, shall sodainly be broken off, and cannot be cured*; but the Churches wound is cured hereby, as an other proverb sayth, *Cast out the scorner, and strife shall go out: contention and reproach shall cease.*

<sup>o</sup> Rom. 1, 29  
30.  
<sup>p</sup> Psal. 15, 3.  
<sup>&</sup> 102, 5, 7.

<sup>q</sup> Prov. 26,  
20.

<sup>r</sup> Luke 15, 9  
10.  
<sup>s</sup> Prov. 29, 1.

<sup>t</sup> Prov. 22, 10.

5. But if the sinne be openly committed, then must the sinner be rebuked *x* openly, that others also may feare; or if it be of such a nature, as tendeth to the seducing of men from God; though he that entiseth be neere and deare unto us; we are forbidden to spare or keepe him secret, for so may many be defiled by his privie suggestions; or if any secret hypocriticall practise be seene to impeach the truth of the gospel, or upright walking therein; such ought in publick to be re-  
 1 proved, as *x* Paul for the like fault bla-  
 2 med Peter before *all men*. Or if the crime  
 3 be heighnous, bloody, and dangerous to  
 4 the life of others, by treason or trecherie  
 5 such mischief is both to be *y* bewraied  
 6 prevented, and punished; and bloodie  
 7 so defileth the land, as it cannot be clen-  
 8 sed *x* but by the blood of him that shede  
 9 its such therefore (sayth a Salomon) *shar-*  
 10 *plye to the grave, let them not stay him.*

6. The foresayd censures of Christ  
 for rebuke and excommunication, are to  
 be inflicted upon all the members of the  
 church, without respect of persons, and  
 for other finnes, so specially for error

v 1 Tim. 5, 20

12, 13, 14.

17. &amp;c.

1 king. 1, 11,

12, 13. &amp;c.

2 Num. 35,

33.

a Pro. 28, 17

b 1 am. 2, 1.



and heresies, and contentions against the true faith. For an heretick must be *re-  
jected* c after one and the second admonition; they that teach or receive doctrines which they ought not, must be d *rebuked* sharply, that they may be sound in the faith; they that cause divisions and offences, contrarie to the doctrine learned, e must be *diligently marked and avoided*; and such duqueters of the church, to be f cutte off. Generally, all g sinners and all h unruly persons, are liable to the Saints admonitions; and if any lust to be contentious, i the Churches of God haue no such custome; for the Lord is author k of peace in them all; neyther may the wicked be suffered l to remain in the communion of his people, but judgment m must be executed in the morning; neyther may any n favour euill doers; for he that justifieth the wicked, him (saith o Salomon) shall the peoples curse, & the nations shall abhorre him; but to them that rebuke shall be pleasantnes, and upon them shall come the blessing of good.

7. The causes why the saincts must thus redresse the evils that arise among them,

e Tit. 3, 10.

d Tit. 1, 11, 13

e Rom. 16,

17.

f Gal. 5, 12.

g Luke 17, 3

h 1 thes. 5,

14.

i 1 Cor. 11,

16.

k 1 Cor. 14,

33.

l Psal. 101, 4,

8. 1 Cor. 5,

12, 13.

m 1 Cor. 21, 12

n Rom. 1, 31

o Pro. 24, 24

29.



them, are these. First, for the glorie of God, who commanded this dutie in his

*p* *Leuit. 19,* law *p* *playnly to rebuke our neighbour;* that  
17. so upon warning and sight of his sinne,

*q* *Lev. 4, 23* *q* he might bring his sacrifice and recon-  
24--28. cile himselfe unto the Lord, whom he

had offended; which if he regarded not,  
but should doe ought with a high hand,

*r* *Num. 15, 30* he then was sayd, *r* *to blaspheme the Lord,*  
31. *and must be cut off from among his people,*

because he despised the word of the Lord, and broke his commandement.

God then who is dishonoured by mens transgressions, will againe be glorified

among them, eyther by their *c* confession of, or *t* punishment for the same. For his

way is holy, the *v* polluted may not passe by it; they defile *x* his sanctuarie and ho-

ly things; therefore they must sanctifie themselves that drawe neere unto him,

*y* *holynes y becometh his house for ever.*

8. Secondly, for the good of the sinner himselfe, who by these admonitions rebukes and censures, is oftentimes bet-

tered; especially if he be the Lords elect.

For a prudent man when he is reprov'd,

*z* *Pro. 19, 25,* *z* will understand knowledg, & a rebuke

link-

sinketh more into him, <sup>a</sup> then an hundred stripes into a foole: the censures of the church are for his <sup>b</sup> humbling, and <sup>c</sup> the salvation of his spirit in the day of the Lord. We owe this therefore as a dutie of loue unto our brethren, for their good; seeing loue <sup>d</sup> covereth a multitude of sinnes; and that is done, when <sup>e</sup> we convert the sinner from going astray, and saue his soule from death. And hereupon it was, that God gaue that Law of rebukes in these words, <sup>f</sup> *Thou shalt not hate thy brother in thy hart, thou shalt plainly rebuke thy neighbour, & g suffer not sin upon him*; for what greater hatred can there be shewed, then to see and suffer our brothers soule to perish; therefore Salomon was not afraid to say, that <sup>h</sup> *open rebuke* is better then *secret loue*. And David minded this, did desire <sup>i</sup> that the righteous might smite him, for it should be a beneficiall; and rebuke him, for it should be a precious oile; which he wished might not faile from being on his head. How much more then the wicked esteeme of thisauenly ordinance, and hate those that rebuke them, for which cause Christ forbade

bad

chap. 17, 10

b 2 Cor. 2, 6.

c 1 Cor. 5, 5.

d 1 Pet. 4, 9.

e 1 Tim. 5, 29.

f Lev. 19, 17.

g or bear not

sinne for him,

as lev. 22, 9.

h Pro. 27, 5.

i Psal. 141, 5.

k *Mat.* 7, 6. bad k to cast these holy things & pearls  
 to dogges and swine, which would but  
 i *Pro.* 23, 9. rente the giver; and Salomon, I to speak  
 in the eares of a foole, which would de-  
 spise the wifdome of their words: yet he  
 m *Pro.* 9, 8. sayth, m *Rebuke a wise man, & he will love*  
 thee. And an other prophet sheweth how  
 men that by such wounds are drawn to  
 amendment of life, will acknowledge  
 n *zech.* 13, 6 and say, n *thus was I wounded in the house*  
 of my friends. To verifie the proverbe  
 which teacheth, that howsoever the kisse  
 o *Pro.* 27, 6 of an enimie be pleasant, o the wounds  
 of a lover are faythfull.  
 9. A third cause of these censures, is  
 the benefit of the church; that it may be  
 kept from the contagion & corruption  
 of sinners, which is great & dangerous.  
 For inasmuch as they are all one body &  
 brotherhood; the fault of a few, yea  
 even of one, may be a snare unto the  
 whole companie. This Israel felt of old  
 when for p Achans sinne the Lord cha-  
 stised the whole congregation, yea told  
 p *10.* 7, 1, 4 them they were q *execrable*, and sayd h  
 q *verse* 12. would be with them no more, except  
 they destroyed the execrable thing from  
 among

among them. And that correction was  
 a warning to the church a good while  
 after, and made them for feare of the  
 like againe, severely to looke to their  
 brethrens actions, when they seemed  
 evill in their eyes, and to say unto them,  
*ye rebell to day against the Lord, even to  
 morrow he will be wroth with all the congre-  
 gation of Israel.* This also the Church of  
 Corinth felt, whiles for the suffering of  
 one wicked man, as leaven among them,  
 the whole lump of the congregation  
 was so leavened, as the Apostle told them  
*their rejoycing was not good, for that they  
 kept the feast of their passover Christ  
 with such foule leaven among the, where-  
 as in the shadowe thereof, the leaven of  
 materiall bread was forbid to be eaten,  
 upon paine of cutting off from Israel.*  
 The whole Church is endangered when  
 they neglect this dutie; first, because  
 whiles impenitent sinners are suffered,  
 their example is an evill president, & an  
 emboldning of others to doe likewise:  
 as even the heathens y could tell King  
 Achashuerosh, about Queen Vastries off-  
 fence; whereas if the scorne be swift

z the

**a** Pro. 19, 25 *the foolish will beware.* And God who pu-  
**a** Num. 26, nisheth some, for an <sup>a</sup> example to others,  
**10. 1 Cor. 10** would also haue his Church to chasten  
**6.** euill doers, that <sup>b</sup> all *Israell may heare and*  
**b** Deut. 17, *fear, and doe no more presumptuously;* be-  
**13.** cause some will not itick to <sup>c</sup> entise and  
**c** Prov. 1, 10 *perswade others unto their vices;* espe-  
**11. & 7, 10** cially <sup>d</sup> hereticks, which leuen men  
**13, 21.** soules with false doctrine, entangle the  
**d** Pro. 9, 14. weak consciences, <sup>e</sup> draw disciples after  
**15, & 6.** them, <sup>f</sup> subvert whole houses, and steal  
**e** Act. 20, 30 away the hearts of the people, as <sup>g</sup> did Ab-  
**f** Tit. 1, 11. salom; such therefore are to be discover-  
**g** 2 Sam. 15, ed and cast out, that all may know, and  
**6.** beware of them. Needfully then the  
**h** Heb. 12, 15 Apostle warneth to <sup>h</sup> let no roote of bit-  
ternes spring up and trouble us, least  
thereby many be defiled; for *dead flies*  
**i** Eccl. 10, 1. *causeth to stinck and putrifie the oynment*  
*of the Apothecarie;* (cornfull men (as the  
**k** Pro. 29, 8. proverbe <sup>k</sup> sayth,) *bring the citie into*  
**l** Eccl. 9, 18. *snare;* and <sup>l</sup> one sinner *destroyeth much*  
*good.*  
**10.** A fourth cause why the euill must  
be purged out of the Church, is to stop  
the reproaches of the world, and choise  
without. For they take ocaſion by the  
sinnes



sinners of Gods people to <sup>m</sup> speake evill <sup>m</sup> Titus 2, 5;  
 of them and of the truth and doctrine <sup>1</sup> Tim. 6, 1,  
 they professe; how much more will and  
 may they doe this, if there be no rebu-  
 king and censuring of the sinners. As  
 God himselfe therefore hath a care, that  
 his name <sup>n</sup> should not be polluted be- <sup>n</sup> Ezek. 20,  
 fore the heathen, by the punishment and <sup>9, 14, 22.</sup>  
 destruction of us his people; so ought  
 we againe, to haue our <sup>o</sup> conversation <sup>o</sup> 1 Pet. 2, 12  
 honest among them, that God may be  
 glorified; and his name not <sup>p</sup> blasphemed <sup>p</sup> Rom. 2, 23  
 by our transgression of his law. And <sup>24.</sup>  
 such as breake out unto <sup>q</sup> infamous vi- <sup>q</sup> 1 Cor. 5, 1,  
 ces, eyther speedily to repent and amend <sup>&c.</sup>  
 them, or to be cast out from the fellow-  
 ship of God and his people; so shall the  
 stone of Christ our king be stablished.  
 Justice, when the wicked are taken a-  
 way before him, <sup>r</sup> as when the drosse is ta- <sup>r</sup> Prov. 25,  
 ken from the silver, there proceedeth a vessell <sup>4, 5.</sup>  
 much purer.

11. This care of keeping the church  
 pure and pure, the Lord hath required  
 all ages, by many lawes and rites, lead-  
 ing men hereunto. Himselfe first practi-  
 sed it, by the <sup>s</sup> rebuking and calling to <sup>s</sup> Gen. 3, 9,  
 Z repen- <sup>10, 11. &c.</sup>



1 Gen. 4, 5, 7  
11, 12, 14.

v Gen. 9, 14  
25, and 21,  
9, 10, 12, 14  
gal. 4, 30.

x Num. 1, 2,  
3, & 4 chap-  
ters.

y Num. 5, 2,  
3.

z verse 6, 7,  
8.

a verse 12,  
13--30, 31.

repentance of our first parents, that sin-  
ned in paradise; and afterwards by re-  
monishing, and excommunicating Cain.  
The patriarchs v Noah and Abraham  
executed these judgements on their own  
children, when the heighth of their sin-  
so deserved. So soone as the host of Is-  
rael was x constituted and ordered, God  
provided for their holines and puritie  
that order wherein he had set them, by  
causing all sorts of evill to be removed  
away. First he commanded, that such  
had corporall & ceremonial pollution  
as y leproxies, or issues, or were defiled  
by the dead, should be put out of the  
host. Ater that, for sinnes and trespasses  
whereby both soule and bodie were in-  
deede defiled, he required x confession,  
restitution, and sacrifice. And lastly for  
the finding out and purging of secret sin-  
he ordeyned a that severe Law of geal-  
sie, with the bitter curse-bringing wa-  
and dreadfull effects of the same; by  
these teaching them, carefully to cleanse  
both themselves and the congregation  
which that they might the better min-  
and obserue, he afterwards enacted

the lightest, even the ceremoniall un-  
 cleannes, that the man which purified  
 not himself according unto the rites pre-  
 scribed, should be cutte off from a-  
 mong the congregation, as having de-  
 filed the sanctuarie of the Lord: the like  
 he did for all other presumptuous sin-  
 ners whatsoever. And these lawes were  
 kept in Israel, executed among the  
 people, even upon kings, who were  
 rebuked for their sinnes, and thrust  
 out for their leproxies. Christ also  
 and his Apostles haue giuen many rules,  
 as is before shewed, ) for cleansing the  
 churches of sinne.

12. The keeping of which rules, be-  
 longeth to all the Saints, as the com-  
 mandement directed of old to the  
 children of Israel, and in the new testa-  
 ment to all the brethren and Church;  
 both shewe. It is a dutie of loue, from  
 which no Christian can be exempted; to  
 be performed by the word of God,  
 which is giuen unto all, as a two edged  
 sword, to execute vengeance and re-  
 munes, to binde both Kings and No-  
 bles, and execute on them the judge-

ment written: this honour (sayth David) shall be to all the Saints. But chiefly this perteyneth to the ministers and watchmen of the church, who having the word of reconciliation committed unto them, and overseeing the manners of all the flock; must preach that word, be instant in season, and out of season, to improve, rebuke, and exhort, with all long suffering and doctrine; they must heare the word at Gods mouth, and give the people warning from him, admonishing them of their wicked waies, els they shall die in their sinnes, and their blood shall be required at those watchmens hands: they must teach the people the difference betweene the holy and profane, and cause them to discern betweene the uncleane and the cleane. These haue the keyes of the kingdom of heauen, in more speciall manner given unto them, for the binding and loosing of sinnes by the publick minister of the word: they are to guide and go before the people, as in other affayres, so in administring the censures of the church. By such God of old did

*i Psa. 149, 9*  
*k 2 Cor. 5, 19*  
*1 Act. 20, 28*  
*m 2 Tim. 4, 2*  
*n Eze. 3, 17*  
*18. 66.*  
*o Eze. 44, 23.*  
*p mat. 16, 19*  
*joh. 20, 23.*  
*q 1 Cor. 5, 3.*  
*1 tim. 1, 20.*  
*1 Ier. 1, 10.*

and roote out, destroy and throwe  
 downe, and againe build and plant; by  
 such he cutte downe sinners in Israel, *[Hos. 6, 5.]*  
 slew them by the words of his mouth.  
 Unto such the people are to hearken;  
 obey, and submit themselves; yet al- *[Heb. 13, 17]*  
 to admonish them againe if neede so *[v Colo. 4. 17]*  
 require, and not suffer themselves to be *[lev. 21. 8, 24]*  
 seduced by false doctrine, y brought *[x 12ohn 2, 18]*  
 into bondage, devoured or smitten on *[y 2 Cor. 11,*  
 the face; but stand fast in the fayth and *20.]*  
 libertie of the Gospel; and when any *[z Gal. 5, 1.]*  
 is cast out from among them, or againe  
 received in, that it be the joynt action  
 of the church assembled, as a Christ and *[a Mat. 18, 17]*  
 his Apostle haue giuen direction. *[18, 20. 1 Cor.*  
 13. Thus are the hurts of the daugh- *[5, 4, 13. 2 Cor.*  
 ter of Gods people to be healed by ad- *2, 7, 8, 10.]*  
 monitions, exhortations, rebukes, de- *[b Ezek. 15,*  
 nunciations, censures, and woos; a *23.]*  
 more whollome and pleasant balme,  
 then the sweete words of them that  
 say peace peace, when there is no *[c Ier. 6, 14.]*  
 peace: for the blewnes of the wound ser-  
 ueth sometimes *[d to purge the evill, and d Prov. 20,*  
 stripes within the bowels of the belly. *30.]*  
 such means the Saints are brought

to a sight of their finnes, which they doe  
 e *Indg.* 2, 4, away with teares and sacrifice; they  
 3. f feare the Lord and pray before him  
 f *Ier.* 26, 18 and he repenteth of the plague pronun-  
 19. ced against them. Therefore ought all  
 Gods servants, to loue his rebukes and  
 censures, sent by the hands of their bre-  
 thren; to g/heare counsell, and receiue  
 e *Pro.* 19, 20. instruction, that they may be wise in their  
 later ende: to be more carefull to burye  
 the dounge and sinne of their soules, in  
 the graue of Christ by repentance, the  
 h *Deu.* 23, 13 the Israelites in their campe to h/cover  
 14. their excrements, for offending the Lord  
 i *Eze.* 36, 31 to judge themselves i/ worthie to haue  
 beene destroyed for their iniquities, and  
 k *Leu.* 13, 45 to crye with the Leper, k *I am unclean*  
 l *Iam*, 5, 16. *I am unclean*: to l/acknowledge the  
 faults one to another, and pray one fo  
 another, that they may be healed; fo  
 m *Pro.* 28, 13 mercie is m/promised to them that con-  
 fesse and forsake their finnes, and is  
 n *ISam.* 12, be n/pronounced unto them in the name  
 20, 32. 2 *Sam* of the Lord; they are to be o/forgiue  
 12, 13. of their brethren and comforted, lea-  
 q *2 Cor.* 2, 7 they be swallowed up with ouercome-  
 p *Pro.* 15, 31 heaviness. Thus the care p/that hearken

to the correction of life, shall lodge among the wise : but he that hardneth his neck when he is rebuked, shall suddenly be destroyed, and cannot be cured. Such therefore must more roughly be intreated, and judgements denounced against them; and if they convert not, as in their transgression is their snare, and they are holden with the cordes of their owne sinne; so must they also by their brethren be bound, and their sinnes reteyned; & God in heaven will confirme this censure against them. Then are they till they repent and humble themselves; y put away and separated from among Gods people; & excluded the heavenly Ierusalem, regarded as strangers from the commune wealth of Israel, as heathens and publicans; and for despising correction, are almost brought into all evill, in the midds of the congregation and assemblie. And if they continue still to hate correction, they shall dye; such judgements hath the Lord appointed for scorners, and stripes for the back of fooles. By this meanes the bodye of Christ is disbur-

Pro. 29, 1

Jer. 26, 4.

5, 6.

Pro. 29, 6.

chap. 5, 22.

Mat. 18, 18

Joh. 20, 23

1 Cor. 5, 13

Ezra 10, 8.

Rev. 22, 15

Mat. 18, 17

Pro. 5, 12,

14.

Prov. 15, 10

cha. 19, 29



dened of noysome rotten members, the  
 e *10th* 15, 2. e fruitles branches are taken away from  
 f *zech.* 5, 8, 9 the vine; the woman f *wickednes* pressed  
 11. downe in her bushell, is lifted up & car-  
 ried away from Ierusalem to Babylon, in  
 the Land of Shinar, her owne proper  
 place; the old leuen being purged out,  
 the congregation joyntly is a sweete and  
 g *1 Cor.* 5, 7. & new lump, as the members severally are  
 unleavened; and keepe a holy and joyfull  
 feast unto the Lord; who now is turned  
 h *Iosh.* 7, 26, h from his fierce wrath, which was kind-  
 11, 12. led for the transgressors. Then he that is  
 left in Sion, and remayneth in Ierusa-  
 lem, may be called holy, everie one writ-  
 i *Isa* 4, 3, 4. ten unto life in Ierusalem, i when the  
 Lord hath washed the filthines of the  
 daughters of Sion, and purged the blood  
 of Ierusalem out of the midds thereof,  
 by the spirit of judgement, and by the  
 spirit of burning.

*The wayes of the Lord are righteous, and the just  
 shall walke in them; but the wicked shall fall  
 therein. Hos. 14, 10.*

## CHAPTER XIII.

*How farre the Saints may hold, and walke  
in Communion together, if offences be  
not removed.*

**I**T falleth often out, through the de-  
fault & neglect of churches, that the  
foresayd law and power of Christ is not  
duly practised, but sinners suffred and  
wincked at, yea sometimes justified and  
upheld; by reason whereof, all kind of  
iniquitie waxeth and aboundeth, to the  
dishonour of God, the reproach and  
grief of men. The duties therefore of  
the Saints, what then they are to doe  
themselves, and what to beare in others,  
is needfull to be considered: for their  
covenant with the Church, perswadeth  
them <sup>a</sup> to peace and concord, and not to <sup>a</sup> Ephes. 4. 3.  
schisme, or rent away from the fellow-  
ship; againe their covenant with God,  
bindeth them to the obedience & keep-  
ing of <sup>b</sup> all his commandements, with <sup>b</sup> Deut. 8. 1.  
reproofe of, and departure from all <sup>ephes. 5. 7, 10</sup>  
<sup>prov. 4. 26,</sup>  
<sup>27.</sup>

2. In this straight, regarde is to be  
 giuen, first unto the cause & thing it self,  
 which is done or suffred amisse; second-  
 ly unto the handling thereof, & dealing  
 about the same. For the cause it selfe,  
 that in questions and disputable contro-  
 versies the Saincts beate one with ano-  
 thers *c* infirmities, & diversitie of judge-  
 ment, especially for the present, till the  
 truth be tryed out, eyther among them-  
 selues, or by the help of other churches;  
 which was the practise *d* in the Apostles  
 dayes; as also in Moses law, for hard and  
 doubtfull matters, the people disperced  
 through their cities and tribes had *e* aide  
 of the Senate in Ierusalem. In this case  
 therefore all Christians should mind the  
 counsell of Gods wisdome, *f* not to be  
*g* wise in themselves; *g* if they be otherwise min-  
 ded, God shall reveale even the same unto  
 them, they know not perfectly, *h* but in  
 parte. Or if it be a personall contro-  
 versie, that as much as they may, they ful-  
 fill Christs Law, to *i* beare their brother  
 burden, and procure their owne glorie  
*k* by passing by an offence: rather to  
 fer wrong and susteyne harme, then

*c* Rom. 14, 1  
 2, & c. & 15  
 1. phil. 3, 15.

*d* Act. 15, 1,  
 2. & c.

*e* Dent. 17, 8  
 9. 2 Chron.  
 19, 8.

*f* Rom. 12, 16  
 1. phil. 3, 15.

*h* 1 Cor. 13, 9  
 10.

*i* Gal. 6, 2.

*k* pro. 19, 11

1 1 Cor. 6, 7.

stri

strife and contention to cause reproach;  
 remembring his counsell which sayde;  
*be not just overmuch.* But if the doctrine be erroneous, and pernicious for  
 the infecting of mens soules, and with-  
 drawing them from the faith; if the pra-  
 ctise be wicked, superstitious, or ido-  
 latrous, violating Gods covenant, inju-  
 ring their brethren, or defiling them-  
 selues, to the slander of the Gospel; then  
 all the Saints must neither suffer (so far  
 as is in their power,) nor partake at all  
 in any such evill. Yet before they make  
 any breach, or departure from the  
 Church, they are to use all meanes p  
 holy, meeke, peaceable, and orderly  
 manner, for their redresse, as is q before  
 shewed.

3. That transgressions may not be  
 suffered in churches, the reasons in the  
 former chapter alledged, doe proue; &  
 may further be confirmed by the re-  
 proove that Christ sent to the Angels &  
 Churches of Pergamus and Thyatira, for  
 having & suffering false teachers among  
 them, that drewe the people into sinne;  
 of this fault they were willed to repent,

m Eccl. 7, 18

n I Tim. 1, 3,

4. &amp; 4. 1, 2,

Eccl. tit. 3, 9,

10. jude 3.

o I cor. 5.

col. 2, 18.

I cor. 10, 6, 7

8, 14.

p Heb. 12, 14

philip. 2, 3.

I cor. 16, 14

and 14, 40.

q chapter 22.

r Rev. 2, 14,

15, 20.

verse 16.

or

or els he would fight against them with  
 Rev. 2, 23. the sword of his mouth; and kill their  
 children with death. And such as had  
 kept themselves from these corruptions  
 v verse 24, were willing to hold fast that which they  
 25, 26. had, unto the end. On the other hand,  
 he prayes the Ephesians, that they could  
 x verse 2. not *beare with them which were evil*,  
 but had tried and founde out false Apo-  
 stles. And this marke Salomon set on  
 y Prov. 28, 4 them that keepe the law, that *y they will  
 set themselves against the wicked.*

4. And that the Saints may not for  
 fellowship with the church or any mem-  
 bers thereof, doe any evil thing, eyther  
 in Gods worship or the affayres of man;  
 the very forme of the law giuen to them  
 all jointly and severally sheweth; for  
 God speaketh to everie soule apart,  
 z Exod. 20. *z Thou shalt have no other Gods before my  
 face*; and so in all the other precepts.  
 And least by the errour of many, any  
 should be withdrawn from this obedi-  
 ence; he gaue another expresse law,  
 a Exo. 23, 2. *a Thou shalt not follow a multitude to do evil.*  
 After that, when corruption spread  
 b Hos. 4, 15. *b among the people*, he sayd, *b though thou  
 Israel*

Ifrael play the harlot, yet let not Iudah sinne.  
 And so farre ought all to be from sin-  
 ning for company, as they should say  
 with Iakob, *c* into their secret let not my *c* Gen. 49, 6.  
 soule come; my glorie be not thou joyned  
 with their assemblie; and with David,  
 should *d* hate the assemblie of the evill, and *d* Ps. 26, 5, 6  
 not sit with the wicked, but wash their  
 hands in innocencie, and compasse the  
 Lords altar; for howsoever men joyne  
 together in sinne, yet hand in hand *c* the *c* Pro. 11, 21  
 wicked shall not be unpunished; the soule  
 that sinneth *f* it shall dye; and whither it *f* Eze. 18, 4.  
 be *g* man or woman, or familie or tribe, *g* Deu. 29, 18  
 which shall turne their heart away from *g* 19, 20.  
 the Lord, and so persist, blessing them-  
 selues in their evill, he will not be mer-  
 cifull to such a person, but put out his  
 name from under heauen. And the Lord  
 when he taketh his by the hand, teach-  
 eth them, *h* not to walke in the way of such *h* Isa. 8, 11,  
 people, but to sanctifie and feare him. *h* 13.  
 This then is the dutie of everie soule,  
 that they keepe themselves pure, and re-  
 fraine from all wickednes, that so the  
 praise of Iudah may come upon them,  
 which *i* yet ruled with God, and was faith- *i* Hos. 11, 12  
 full



*full with the Saints, when Ephraim compass-  
ed the Lord with lyes, & the house of Israell  
with deceit.* So also shall their reward be

**kRev. 3, 1, 4** with those few names in Sardis, (which church had a name, that it lived, but was dead,) which had not defiled their garments, and should walke with Christ in whites, for they were worthy.

**5.** Moreover the Saints must have a care of their communion in the Church, that by reason of their brotherhood and corporation, they *partake not with other mens sinnes*. True it is, that some hypocrites will cary themselves so cunningly, that they can hardly be discovered or voyded, howsoever in godly gealousie they may be suspected; such must be borne with patience, till their sinnes be ripe. And it appeareth, that the Apostles themselves were much troubled with such, whom they therefore called

**m 2 cor. 11, 13, 14, 15.** *deceitfull workers*, for that they could

(like Satan) transforme themselves into the Apostles of Christ, and ministers of righteousness; and these sought *an* occasion against the faithfull servants of God, and would impurely, *o* even of envy &

strife,

**a verse 12.**

**o philip. 1, 15**

**16.**

arise, preach Christ, supposing to adde  
 more affliction to their bands; neyther  
 hath the Church in any age beene with-  
 out such tares; whose judgement is with  
 the Lord not farre off, and their dam-  
 nation sleepeth not. But if their wic-  
 kednes be apparant, they must eyther be  
 reclaymed from their sinne, or rejected:  
 otherwise the whole church may be p le- p 1 cor. 5, 6.  
 vened, and in fault also, as before is pro-  
 ved. And when eyther in Gods worship,  
 corruptions are admitted; or the open  
 wicked suffred unamended: all the god-  
 ly ought not onely to reprove and wit-  
 nesse against these evils, but refrayn from  
 partaking with the Church in them. So  
 did the prophets, and holy men of old  
 themselves; and so they taught others.  
 When false worship was set up in the  
 churches, they warned the people *not* q Hos. 4, 15.  
*to come there*; when false prophets taught  
*not to heare them*; yea though they were 1 ser. 23, 16.  
 their owne children, *to thrust them* [zech. 13, 3.  
*through* when they prophesied. And ge-  
 nerally for all iniquitie against God and  
 men, they taught everie one *to refrayn*, 1 Exe. 18, 10  
 11, 12, 13,  
 as they loved their liues and salvation: to 20.

v turne

- v Eze. 18, 30** v turne themselves, and cause others to  
**31.** turne from all their transgressions; be-  
 cause they should be judged everie one  
 according to his waies. Hereupon the  
 godly when they could not reclaim their  
**x Eze. 9, 4.** brethren, both *x mourned and cryed* for all  
 the abominations done among them, &  
**y Is. 59, 15.** also *y refreynd from evill*, whereby they  
 made themselves a prey to the wicked;  
 who *z hated them*, and cast them out for  
**z Is. 66, 5.** Gods name sake; yet they againe were  
 taught, to *a judge them after the manner of*  
**a Eze. 23, 45** *harlots*, to *b pleade with their mother* (the  
**b Hos. 2, 2,** church) *that she was not the wife of the*  
**3, 4.** *Lord, nor he her husband*, but for her a-  
 dulteries she should be slaine, and her  
 children unpittied, if she took not away  
 her fornications out of her sight. And in  
**c Jer. 11, 15.** Jeremies dayes the Lord asketh, *c what*  
 his beloved should tary in his house, see-  
 ing it had committed abomination with  
 many? and the holy flesh, (that is the  
 flesh *d* of the sacrifices,) was gone away  
**d Hag. 2, 13,** from them, (being defiled by their im-  
**14, 15.** pure actions, and therefore rather to be  
 burnt with fire, then eaten of any man;) *e*  
**e Lev. 7, 19** for when they did evill, they rejoyced;

so that it were better for everie godly  
 one to separate, then communicate with  
 that worship, where ( as another <sup>f</sup>Pro-  
 phet sayth, ) the sacrificing of bullocks &  
 sheepe, was as if *they had slaine a man, or*  
*cutte off a dogs neck, or offred swines blood,*  
 and the memorie of incense, as if they  
*blessed an Idol;* they having chosen their  
 owne waies, and their soule delighting  
 in their abominations. In like manner  
 did Christ informe his Apostles, and  
 they the churches; that they should not  
 admitte of any erroneous doctrines, or  
 partake in any evill act with the Scribes  
 and Pharisees, but <sup>g</sup>let them alone like  
 blind guides, & <sup>h</sup>save themselves from <sup>h</sup>A<sup>2</sup>. 2, 40.  
 that froward generation; to <sup>i</sup>have no  
 fellowship with the unfruitfull works  
 of darknes; to <sup>k</sup>separate, and turn away <sup>k</sup>1 Tim. 6, 5.  
 from false teachers, and evill doers; to <sup>2</sup>tim. 3, 5.  
 trie the spirits, & having tried all things, <sup>l</sup>1 Ioh. 4, 1.  
 to keepe onely <sup>m</sup>that which was good; <sup>m</sup>1 The. 5, 21  
 to refuse all fellowship with false tea-  
 chers, <sup>n</sup>not to receiue them to house, <sup>n</sup>2 Iohn 10.  
 nor bid them God speede; to hold such  
 accursed as should preach <sup>o</sup>otherwise <sup>o</sup>Gal. 1, 8, 9  
 then they had received of the Apostles.

Aa

And

pRev. 18. 4. And generally, not to partake of the sins of others, that they receive not of their plagues.

6. By which and many other like scriptures, we are taught, not to keepe communion with people or Church, in any open or known wickednes, against eyther table of Gods law; for that were to honour man more then God. Our

q1 Joh. 1, 6, 7 fellowshipp is in the light, not in darkness; neyther is it good walking, to speake against faults in others, and our selues & doe the same with them: how should our reproofs or admonitions be

r Psal. 50, 16  
17, 18.

f Mat. 7, 3, 4

1 Th. 5, 14.

regarded of men, when the stream is in our owne eye, and our works doe more justifie, then our words can condemne them? The prophets of old, our Saviour, and his Apostles; are never found eyther to doe, or joyne in the doing of any unlawfull thing, for which they blamed their peoples; in like weise must we walke, els shall wee be inexcutable before God and men; for (as it is written Rom. 2, 1. ten,) he that judgeth another and doth the same things, condemneth himselfe.

7. And in our assemblies, where Gods  
\* presence



\*presence is, ought our holynes, feare <sup>x Psal. 89, 7</sup>  
 and obedience, most to shine; and all  
 evill things most be shunned: where by  
 reason of our neare conjunction and  
 communion, the contagion of sinne  
 may spreade over all. For there all are  
 one loafe and one bodie, <sup>y 1 Cor. 10, 17</sup> because we  
 are all partakers of one bread. And if  
 the wicked partake with us, neyther we  
 nor the holy things can sanctifie them;  
 but contrariewise they defile us, and  
 everie thing they touch, as the law  
 sayth <sup>z Num. 19, 22.</sup> *what soever the uncleane person toucheth shall be uncleane, and the person that toucheth him shall be uncleane.* And this  
 touching, figured our fellowship toge-  
 ther in the Church, as the Apostle <sup>a 2 Cor. 6, 14</sup> shew-  
 eth; and by this, the Prophet Haggai  
 convinced the people of Israell to be  
<sup>b Hag. 2, 14</sup> *unclean* in Gods sight, they, and all  
 their works and sacrifices. <sup>15.</sup> Wherefore  
 straight <sup>c Lev. 22.</sup> lawes were given to that na-  
 tion, as well priests as people, even upon  
 payne of <sup>d verse 9.</sup> death, that none in his un-  
 cleannes should <sup>e verse 3.</sup> touch the holy things  
 of the church, for that was not onely a  
 defiling of the <sup>f verse 15.</sup> *things themselves*, but of



g Lev. 22, 3. Gods *g* name also. For avoiding whereof,  
 32. the Priests were to *h* teach the people.  
 h Ezk. 44, 23 how to *discerne* *betweene holy and profane*,  
*cleane and uncleane*. Which if they did,  
 and tooke away the precious from the  
 i Jer. 15, 19. vile, then were they as *i* Gods mouth: o-  
 therwise, when they put no difference  
 k Ezk. 22. betweene holy and profane, they *k* broke  
 26. Gods law, and defiled his holy things: for  
 l verse 31. which cause, he powred out *l* his indig-  
 nation upon them. And now that all  
 m Rev. 1, 6. Christians are made *m* Priests unto God,  
 n 2 Pet. 2, 9. euen a *n* kingly priesthood to *o* reigne  
 o Rev. 5, 10. upon earth, and haue the *p* power of  
 p 1 Cor. 5, 4. Christ, to judge all that are *q* within the  
 q verse 12. Church, and *r* cast out the wicked from  
 r verse 13. among them: they ought to *s* reteyne  
 s 1 Cor. 7, 23 and use their power, to execute the  
 gal. 5, 1. *t* judgement that is written; and as the  
 t Psa. 149, 9 priests of old, to *v* keepe Gods lawes and  
 v Ezk. 44, statutes in all his assemblies, or els *x* to  
 24. depart from among them.  
 x Isa 52, 11.

8. For if any church or people, vio-  
 late Gods covenant, by sinning against  
 him, and one against another: and if their  
 y Jer. 6, 10. eares *y* be uncircumcised, that they can-  
 not hearken to admonition, nor be  
 z ashamed,

a ashamed when they haue committed <sup>z verse 15.</sup>  
 abomination; but despising the word,  
 walke stubbornly with God, & will not  
 be reclaimd: then they that were a ye- <sup>a Mic. 2, 8.</sup>  
 sterday Gods people, are risen up for an  
 enimie, and he will walke b stubbornly <sup>b Levit. 26,</sup>  
 in anger against them, and his c soule will <sup>28.</sup>  
 abhorre them, he will bring their d san- <sup>c verse 30.</sup>  
 ctuarie to nought, and will not sinell the <sup>d verse 31.</sup>  
 savour of their sweete odours; the in-  
 cense of their prayers, is e an abomina- <sup>e Isa 1, 13.</sup>  
 tion unto him; he f hateth, he abhorreth <sup>prov. 15, 8.</sup>  
 their feast dayes, and will not smell in <sup>f Amo. 5, 21.</sup>  
 their solemne assemblies; both g them <sup>g Ier. 7, 15.</sup>  
 and the house which he had hallowed  
 for his name, will he h cast out of his <sup>h 1 Kin. 9, 7.</sup>  
 sight, and i remoue the candlestick out <sup>i Rev. 2, 5.</sup>  
 of his place; the Lord of hosts k that <sup>k Ier. 11, 17</sup>  
 planted them, pronounceth a plague a-  
 gainst them, he will take l his kingdome <sup>l Mat. 21, 43</sup>  
 from them, and giue it to a nation, which  
 shall bring forth the fruits thereof, and  
 their m habitation shall be left unto the <sup>m Mat. 23,</sup>  
 desolate. He will doe unto them, as he <sup>38.</sup>  
 threatneth by his prophet, n *For the wic-* <sup>n Hos. 9. 15.</sup>  
*kednes of their inventions I will cast them,*  
*out of my house, I will loue them no more; &*

o Hof. 9, 17. againe, o my God will cast them away, be-  
 p 1 Sam. 15, cause they did not obey him. For p rebellion  
 23. is as the sinne of witchcraft, and trans-  
 gression is wickednes and idolatrie; see-  
 ing they haue cast away the word of the  
 Lord, therefore he casteth away them;  
 q Dan. 9, 11. the curse is q powred upon them, and  
 the oth that is written in the Law. For  
 r Ier. 11, 3, 4 God proclaymeth, r *Cursed be the man,*  
*that obeyeth not the words of this covenant,*  
*which I commanded your fathers, saying,*  
*obey my voyce, and doe according to all these*  
*things, which I command you, so shall ye be*  
*my people, and I will be your God:* and his  
 l vntse 5. servants answer & say, r *Amen, O Lord.*  
 Thus the curse deuoureth the land, of  
 that Assemblie or people, and the inha-  
 bitants thereof are desolate, for that  
 r Isa 24, 5, 6 they transgressed the lawes, changed  
 the ordinances, and brake the everlast-  
 ing covenant; and then the Lord swea-  
 v Amos 6, 8. reth and sayth, v *I abhorre the excellencie*  
*of Iaakob, and hate his pallaces.*

9. Then they that cryed out against  
 their abominations, are x marked and  
 x Eze. 9, 4, 6 saved from destruction; a booke of y re-  
 y Mal. 3, 16. membrance, is written before the Lord,  
 for

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for them that feare him, and thinke on  
his name, and they shall be unto him  
z for a flock, and he will spare them, <sup>z verse 17.</sup>  
as a man spareth his own sonne that ser-  
veth him; they a shall discern between a <sup>verse 18.</sup>  
the righteous and the wicked; unto them  
shall b the sun of righteousness arise, with b. Mal. 4, 2.  
health under his wings, and they shall  
c tread downe the wicked as dust under c <sup>verse 3.</sup>  
the soles of their feet. Thus the redee-  
mer will come d unto them that turne d Isa 59, 20  
from iniquitie in Iacob; and he will  
leau in the mids of it, an e humble and e <sup>zeph. 3, 12, 13.</sup>  
poore people, and they shall trust in his  
name, and the remnant of Israel shall  
doe no iniquitie, nor speake lyes: and  
over them will the Lord f rejoyce with f <sup>verse 17.</sup>  
joy, he will quiet himselfe in his lone,  
euen with joy will he rejoyce over  
them.

*The Lord preserveth all them that love him: but  
he will destroy all the wicked, Psal. 145, 20.*

## CHAPTER XXIIII.

*Of the Communion that one Church  
hath with another.*

**H**A V I N G spoken of the Saints  
Communion in their severall  
Congregations, wherein they are di-  
stinct bodies, and owe speciall dutie and  
care one toward another: it remaineth  
that something be sayd, of the commu-  
nion between Church and Church. For  
though they be disjoyned in place, yet  
are they united in heart and spirit, so as  
they generally are but *a one bodie* or  
Church, under one head Christ, called  
in one hope of their vocation, by one  
God and Father of all; and must endea-  
vour, to keepe the unitie of the spirit, in  
the bond of peace.

*a ephes. 4, 4.  
5. Colo. 1, 18*

2. When Christ sent forth his Apo-  
stles into the world, he *b* gaue them one  
and the same commission, for preaching  
the Gospell *in all nations*, and teaching  
them to obserue, whatsoever he had  
commanded: who thereupon preached

*b Matth. 28,  
19, 20.*

*e one*

one commune fayth, a covenant and Gospell d everlasting, for everie tongue and people; and exhorted them earnestly to contende for that faith once giuen to the Saints. And as the faith was one, so was there one rule, or canon for all Gods Israel to walk by, the same officers in all Churches; the same ordinances & decrees; the same waies taught by the Apostles i everie where in everie church, and all other k forbidden: so peace was sette by God in l all Churches of the Saints.

3. And as the Church generally considered, is the m mother of all the faithful; so the particular churches are n sisters each to other, and there is o a brotherhood of the Saints throughout the world; they being p all one in Christ Iesus, the q one shepheard that hath made one sheepfold: and are therefore exhorted, to be r all of one minde, and to loue as brethren. For so was it prophesied of the latter dayes, that peoples should joyntly s seeke for knowledge of Gods waies, in the mountaine of his house; and nation not lift up a sword against nation,

e p<sup>h</sup>es. 4, 5.

titus 1, 4.

d Heb. 13, 20

rev. 14, 6.

e Jude ver. 8.

f Gal. 6, 16.

g Act. 14, 23

and 29, 17.

jam. 5, 14

e pet. 5, 1. tit.

1, 5.

h 1 Cor. 7, 17

i 16, 1. act.

16, 4.

j 1 Cor. 4, 17

k 1 Tim. 1, 3

and 6, 3, 14.

l 1 Cor. 14, 33

m Gal. 4, 26

n Song. 8, 8.

o 1 Pet. 5, 9.

p ad 14, 16.

q Gal. 3, 28.

r 10h. 10, 16.

s 1 Pet. 1, 1.

with 3, 8.

t Isa. 2, 2, 3, 4



on, nor learne to fight any more.

4. From hence ariseth the Communion of loue, and all Gods graces and blessings among the churches; wherein our elder sister, the Congregation of Israel hath walked before us for an example. For she had minde and care of us when we were small, ⁊ and without breasts, not able to beare or nourse up children to the Lord; she ⁊ prayed for us unto God; ⁊ made mention of us to her acquaintance, and taught her children by many y prophecies, to expect our birth, calling, and conjoyning in one spirituall body, fayth, worship and religion. And now that we through Christ haue obteyned this riches and mercie, though it be by her ⁊ fall and diminishing; we ought both to nourish unitie and peace among our selues, and to remember her againe, who notwithstanding her present miserie, is a beloved for her fathers sakes, and shall againe b obteyne mercie; which, what will it be unto us, but o life from the dead?

5. Examples also we haue of the Churches

⁊ Song. 8, 8.

⁊ Psal. 67.

⁊ Psal. 87, 4.

⁊ Gen. 9, 27

⁊ 12, 3. Ps.

2, 8. and 72

8, 9, 10, 11.

Isa 49, 6. ⁊

66, 19--21.

hosea. 2, 23.

mal. 1, 11.

⁊ Rom. 11, 12

a verse 28.

b verse 31.

c verse 15.

Churches in the Apostles dayes, who communicated each with other, in blessings spirituall and temporall, as amongst others, chiefly appeareth in those two loving sisters the Churches at Ierusalem and Antiochia, the one of which were Iewes, the other Gentiles. For they d in Ierusalem, hearing that many in d *Act. 11, 22* Antioch were turned unto Christ; sent *&c.* for their further edification, Barnabas, unto them, e a good man and full of the *c verse 24.* holy Ghost; and of fayth; by whose meanes, much people joyned themselues unto the Lord. The Antiochians knowing, ( f as the Apostle sayth,) that if they *From. 15, 27* were made partakers of their spirituall things, their dutie was to minister unto them in carnall things: when they heard of a famine foretold to come over all *g Act. 11, 28* the world, sent succour to their brethren *29, 30.* in Iudea, by the hands of Barnabas and Paul. Againe, when there h grew a dis- *h Act. 15, 1,* sention, by meanes of false doctrine, *2, &c.* growne among them; they sent the sayd Paul and Barnabas for advise and helpe unto Ierusalem; which Church, after greate disputation, euen by the Apo- *i verse 7.* stles

k Act. 15, 22

1 Cor. 30, 31.  
c.m Act. 11,  
26.m 2 Cor. 8, 1,  
2, 3. c.o chap. 9, 1, 2  
3. c.παρεπίσκοποι  
1 pet. 5, 4.  
9 Rev. 2, 1, 2  
c.

files themselves, & sent back choise and chiefe men of their owne companie, to Antiochia, with Paul and Barnabas, and wrote letters also, of the same matter, so both by word and writing, the multitude of beleevvers there, were confirmed in the trueth, and rejoyced for the consolation.

6. Thus haue we a patterne and pre- sident of Christian duties between churches, in that Church which first was crowned with the name of *m Christians* and haue besides this, many other instructions and examples proposed in the scriptures; as of the Churches in *m Macedonia*, so ready and instant to bestow grace and fellowship of ministring to other Saints; of *o Corinth* also in the like case, whose readines of minde Paul boasted of to other congregations, and their zeale provoked many. And well was it with the churches then, which strove not for primacie, nor knew no preeminence one over an other; but walked as brethren, under one *p Archpastor* Christ, who still walked among them visiting the wayes and workes of those

golden

golden candlesticks, whose lights shined  
 not onely in themselves, but unto others,  
 as they were <sup>1</sup> followers of the Apo- <sup>1</sup> *1 thes. 1, 6.*  
 les, and of the Lord, <sup>1</sup> ensamples to <sup>1</sup> *verse 7, 8.*  
 their sister churches, in doctrine, fayth, <sup>1</sup> *1 thes. 2, 14*  
 vertue, and <sup>1</sup> followers of them in pa- <sup>1</sup> *2 thes. 1, 4.*  
 ence; for which the Apostles <sup>1</sup> rejoy-  
 ed in the churches of God. Hereupon  
 followed <sup>1</sup> prayers one for another, <sup>1</sup> *2 Cor. 9, 13*  
 thanks, and salutations, with all other <sup>1</sup> *14, 15. Rom.*  
 meanes to nourish loue, and continewe <sup>1</sup> *16, 4, 16.*  
 peace. Then was fulfilled the prophesie <sup>1</sup> *1 Cor. 16, 19.*  
 of *Isaiah*, which foretold <sup>1</sup> of a path from <sup>1</sup> *y Isa 19, 23*  
*Egipt to Ashur*, (that is, from one church <sup>1</sup> *24.*  
 and nation of the Gentils to another,) <sup>1</sup>  
 whereby they should come and commu-  
 nicate together in the worship of God;  
*Israel* also being a third with them, euen  
 blessing in the middes of the land, (as <sup>1</sup> *2 AEs. 11, 6*  
 we haue seene before <sup>1</sup> in the Church at <sup>1</sup> *15.*  
*Jerusalem*,) and the blessing of the Lord  
 upon it, in this holy communion, saying,  
 Blessed be my people *Egipt*, and *Ashur*, <sup>1</sup> *2 Isa. 19, 25.*  
 the work of my hands, and *Israel* myne inhe-  
 ritance.

7. From these fewe examples, com- <sup>1</sup> *b Chap. 18,*  
 pared with the <sup>1</sup> former generall duties <sup>1</sup> *and 19.*  
 of all

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of all Christians ; may appeare how  
Churches owe help , comfort , and re-  
freshing one to another , as they haue  
need and abilitie , and should not on-  
ly envie or vexe an other , but e as Ephraim  
and Iudah , flee together upon the shoulders  
of the commo<sup>n</sup> enimie ; yet avoyding  
both ambition and confusion . For al-  
though we may advise , exhor<sup>t</sup>e , warne  
reprove &c. so far as Christian loue and  
power extendeth : yet finde we no au-  
thoritie committed to one congregatio<sup>n</sup>  
over an other , for excommunicating the  
same , as everie Church hath over her  
owne members . Christ reserveth the  
power in his owne hand , to remove  
the Candlesticks out of their places , if  
they sinne and repent not . And he  
in his Epistles to the seuen churches , de-  
leth with everie of them severally , for  
their owne estate and faults ; not im-  
puting the sinnes of one unto an other  
though the admonitions given to every  
one , were to be a warning to all churches  
 , euen whosoever had an eare to  
heare . Neyther may members disorderly  
run from church to church , which

1/2 11, 13,

34.

1 Rev. 2, 5.

2 Rev. 2, and  
3 chapters.

may v  
avoy  
letter  
for  
other  
ed an  
contr  
comm  
ned a  
8.  
ther  
Chri  
tione  
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or al  
colle  
dem  
layd  
then  
justic  
wh  
name  
ma

may worke trouble and confusion; for  
 avoyding whereof in the Apostles dayes,  
 letters of f commendation were written, f 2 Cor. 3, 2.  
 for such as by occasion traveled to 3 Job. 8, 9, 10  
 other places; that they might be esteem- col. 4, 10. aff.  
 ed and received as brethren; as on the 15, 24, 25.  
 contrarie, false teachers, hereticks, ex- &c.  
 communicates, and such like, g be shun- g 1 Tim. 1, 20  
 ned and avoyded. 2 Tim. 1, 15.  
 & 2, 17. &  
 4, 14, 15.

8. As for communicating with ano-  
 ther church, when it lyeth in sinne;  
 Christians are to consider the rules men-  
 tioned in the former chapter. For when  
 they may not partake with their owne  
 congregation, unto which they are joy-  
 ned; neyther may they partake with an-  
 other, being in the same estate and trans-  
 gression. A multitude h cannot make h Exo. 23, 2.  
 an evill thing good; neyther can many.  
 or all churches together, justifie or make  
 tollerable, that which Gods Law con-  
 demneth; for i all men, though they be; i Psal. 61, 9.  
 layd together in the ballance, are lighter  
 then vanitie, as the prophet sayth. It is  
 justice (according to the true proverbe)  
 which exaltes a nation: but sinne, is the k Pro. 14, 34.  
 shame of peoples. As therefore when  
 Israel



**Hof. 4, 15.** Israel was in trespasse, <sup>1</sup> Iudah was forbidden to sinne, and everie godly Iew, to goe to their assemblies: so the Christians in Sardi, <sup>m</sup> which were commended of Christ, for not defiling their garments in the sinnes of that church; could not haue beene blamelesse, if they had joyned with their sister Church of Thyatira, <sup>n</sup> where Icsabel sate as doctresse, to teach and to deceiue Gods servants.

**o ezech. 23, 4** 9. When <sup>o</sup> *Aholah*, (the Church of Samaria,) had defiled her selfe with the idols of Asshur, and was therefore chastised of God; it should haue beene a warning to *Aholibah*, (the Church of Ierusalem,) not to doe the like, nor partake in her sisters evils: but when they became both after one sorte, the Lords p heart forsooke them both alike; and because Ierusalem walked in her sisters way, <sup>q</sup> therefore God gaue the others cuppe into her hand, the cup of <sup>r</sup> destruction and desolation. For the Lord being exceeding wroth with Israel, and having <sup>s</sup> put them out of his sight, that none was left but the tribe of Iudah onely, yet Iudah not keeping the commandments

**p vs 18.**

**q vs 31.**

**r vs 33.**

**s 2 king. 17, 38, 39.**

dements of the Lord their God, but walking after the fashion of Israell, which they used, the Lord did therefore cast <sup>trunſi. 20.</sup> off all the seed of Israel, & afflicted the, & delivered them into the hands of ſpoyle-  
 rers, untill he had cast them out of his sight. It behooveth all therefore to minde well their communion, both with their owne and other churches; and to nourish peace, but in holynes; to keepe communiō, but in light, not in darknes; for we must al appear before <sup>y 2 Cor. 5. 20</sup> the judgement seate of Christ, where <sup>x Ro. 14. 12</sup> everie one of us shall giue account of himselfe unto God, and <sup>y Gal. 6. 5.</sup> everie man beare his owne burthen. As we haue sowne in this flesh, <sup>z Ezek. 18-20 24.</sup> so shall we reap; the soule that hath <sup>z Ezek. 14. 13. 14. 20.</sup> sinned shall dye; Noah, Daniel, and Iob, shall a deliver neyther sonne nor daughter, but their owne soules by their righteousness. And whosoever overcometh, <sup>b Rev. 21. 7. c Rev. 2. 11.</sup> shall inherit all things; and shall not be hurt of the second death.

*Sowre to your selues in righteousness: reape after the measure of mercie. Hos. 10, 12.*

## CONCLVSION.

**S**E E I N G then we haue received such grace from God, (so many as belecue in the name of his sonne Christ, ) as that we are draised up from the graues of synne, wherein we all lay naturally the children of wrath; and are called with a holy calling, from the seruitude of Satan and sinne, and all communion with the wickednes of this world, to serue the Lord in freedome of spirit, & newnes of life; according to his word, & are conjoynd in a holy societic with him selfe, after a wonderfull and incomprehensible mannner, apprehended by fayth; and one with another in the fellowship of the Gospell; being through his merce made a<sup>f</sup> chosen generation, a kingly priesthood, washed from all our sinns in the blood of Christ, & h<sup>e</sup> reigning with him on earth by mortifying & subduing our earthly members; and seeing we haue in this estate, all the promises of life, blessing, and salvation, the presence

d Ezek. 37.

12 Iohn. 5.

25.

e Eph. 2. 3.

f. 1 Pet. 2. 9.

g Ren. 1. 5.

h Ren. 5. 10.

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presence & protection of him our God,  
the guard and assistance of his holy <sup>i</sup> Angels, and whatsoever thing is good, for  
our help, joy, and comfort, whiles we  
live on earth: what remaineth then, but  
that we <sup>k</sup> purge our selves from all filthi- <sup>k 2 Cor. 7. 1.</sup>  
nes of the flesh and spirit, and so grow  
up unto full holines in the feare of God,  
making streight steps unto our feet, run-  
ning with patience the race that is set be-  
fore us, fighting the good fight of faith  
and of afflictions, resisting sinne both in  
our selves and others, nourishing  
mutuall loue and peace, and making  
an ende of our salvation <sup>i</sup> in feare and <sup>i Phil. 2. 12.</sup>  
trembling. That after we haue ended  
this warfare in the flesh, and haue so  
fought, as we winne the victorie, and  
none other gette our crowne; when our  
soules shall flitte out of these earthly ta-  
bernacles, our bodies may sleepe and  
rest in their <sup>m</sup> beds, till our change come, <sup>m Isa. 57. 2</sup>  
and our soules not sent to the spirits <sup>n</sup> in <sup>n i Pet. 3. 19.</sup>  
prison, but receiued among the spirits  
of just and perfect men, we may so rest <sup>o Heb. 12. 23</sup>  
from our labours, and waite for the full  
redemption of our bodies, at that day,

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p 2Thes. 1. 7 when our Lord Iesus shall shew himself  
 8. 9. 10. from heauen, with his mightie Angels in  
 flaming fire, to render vengeance unto  
 them that know not God; nor obey the  
 Gospel of our Lord Christ; punishing  
 them with everlasting perdition, from his  
 presence, & from the glorie of his power;  
 and to be glorified in his saints, & made  
 marveilous in all thē that belecue; which  
 all shall be where himsele is, and see the  
 blessed face of God, & there enjoy that  
 heavenly communion in the great assem-  
 bly of all Saints, with everlasting joy  
 upon their heads, wher sorrow & mour-  
 ning shall be forgotten, and all happines  
 & pleasures possessed for evermore. For  
 q Rev. 22. desire of that day, the q spirit & the Bride  
 17. say, *Come.* And let him that heareth, say  
*Come.* The faithful & true witnesse saith,  
 1 Cor. 13. 20.  *Surely I come quickly: Amen.* Euen so  
 come Lord Iesus.

*He that is a Saint, let him be sanctified still.*

Rev. 22, 11.

FINIS.

OF THE THREE SORTS OF  
*men, all diversly affected in things  
 concerning God.*

Men are cyther

OPENWICKED, HYPOCRITES, SAINTS, that  
 licentious and *outwardly religi-* rightly beleue &  
 profane livers; *ous, but inward-* obey Gods word,  
 professed eni- *ly wicked, hating* with their utmost  
 mies of the law *Gods law, & the power;* he friends  
 of the Lord. *Iob true righteousness* of the Lord. Psal.

21, 14, 15. *Isa. 29, 13. Mic. 119, 3, 5, 10, 11,*  
*3, 11. &c.*

These are born *These seeme to* These are borne  
 but after the *be renewed, and anew,* not of  
 flesh, therefore *born again of the* blood, nor of the  
 favour they on- *Spirit, they are wil* of the flesh, or  
 ly the things of *inlightned, and of man,* but of  
 the flesh, and re- *boast of heavenly* God: therefore  
 main as they are *grace: yet conti-* they favour the  
 by nature, Chil- *new they still in* things of God, &  
 dren of wrath. *their old naturall minde* heavenly  
 Ioh. 3, 6. 1 Cor. *corruption, un-* things, being chil-  
 2, 14. Eph. 2, 3. *washed frō their drē* of WISDOME.  
*filthines. Heb. 6. Iohn 1, 13. and 3,*  
*4. Isa 65, 5. Ioh. 8 3. Luke 7, 35.*

*41. 42. Pr. 30, 12.*

*These*



OPEN WICKED, HYPOCRITES,      SAINTS.

These are nei- *These are called,*      These are called  
 ther chosen of *but not chosen*; & chosen of God;  
 God, nor cal- *are in the Church* are both in and of  
 led; being nei- *for a while, but* the church, and  
 ther of the *not of it* Mat. 22 so continew.  
 church, nor in 14. 1 Ioh. 2, 19. Ephes. 1, 4, &c.  
 the same. Psa. 111      Ioh. 17, 9.  
 5. Rev. 22, 15. 1 Cor. 5, 12.

In these, sinne      *In these* righ-      In these sinne  
 dayly increaseth *teousnes increas-* dyeth, and righ-  
 inwardly and *eth outwardly*, teousnes reviveth  
 outwardly, till *but sinne liueth* dayly, both in-  
 righteousness in *inwardly, and a-* wardly and out-  
 them be utterly boundeth, *Isa. 1,* wardly. Rom. 6,  
 extinct. Psa. 36, 11. &c. Ier. 3. 4 2, 3, 4, &c.  
 1, 2, 3, 4.      5.

To these, the      *To these* God      To these the  
 Law if it be sent *giveth the stonie* law is not giuen,  
 cometh in ta- *tables, and they* or it lyeth not (so-  
 bles of stone, *receiue them; but xūlū*) on them;  
 (for such is the *Moses face* so 1 Tim. 1, 9. for  
 nature of their *shineth, that they* they haue the gos-  
 harts;) but they *cannot look upon* pel, the Law, and  
 receiue it not; *him, unlesse he* the ministerie of  
 the tables are *veile his counte-* the spirit, & Gods  
 bro-      nance      word

# OPEN WICKED, HYPOCRITES, & SAINTS.

broken before

they come at nance. They out- word is written in  
 them; for these wardly keepe the fleshly tables of  
 dance (as it wer) law, and rest their harts, with-  
 about the goldē therein, they also in & without, by  
 calf of their own teach others to the finger of God:  
 impietie, know keepe it, yet are and they all be-  
 not what is be- themselves trans- hold as in a mir-  
 come of Moses; gressors of it; the rour the glorie of  
 they break & vi- inward power, the Lord with o-  
 late al. Exo. 32 and end thereof, pen face, and are  
 Yet unto such they cannot see. changed into the  
 the law is giuen, Exod. 34, 29, 30. same image from  
 and lyeth upon &c. 2 Cor. 3, 13, glorie to glorie,  
 them as a curse 14. Rom. 2, 17, as by the spirit of  
 & condēnation. 22, 23. &c. the Lord. 2 Cor.  
 1 Tim. 1, 9. Deu. 3, 3, 18. Ezek.  
 27, 15--26. 11, 19. Heb. 8,  
 10.

These keep not These, though These are the  
 the law, neither they keep not the right keepers of  
 are they kept by law, yet are kept the Law in spirit;  
 the Law; but by the law, & re- which sometime  
 break forth in- streyned by ter- also were kept of  
 to all sin & wic- ror thereof, from the law till Fayth  
 kednes. Iob 24, open wickednes. came. Ps. 119, 33,  
 13, &c. Pla. 73, Mat. 23, 13, 16, 34. Gal. 3, 23, 25.  
 8, 9. 23, 25. These

OPEN WICKED, HYPOCRITES,      SAINTS.

These hate the Law, and professe their hatred. Psal. 2, 3. 78. 36, 37. Iob 22, 17.	<i>These hate the Law, but profess to loue it. Psalm</i>	These loue the law, and professe their loue. Psal. 119, 97. Rom. 7. 22.
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These are naked, yet without shame; though all men see their filthines, they hide it not. Ier. 6, 15. and 8, 12.	<i>These ashamed of their nakednes cover it with fig-leaues, or spiders webbs of their owne externall righteousness Isa.</i>	These haue their nakednes covered of Christ, and by the garments of his righteousness. Rev. 3, 18. & 16, 15. 59, 5, 6.
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These call not upon God. Psal. 14, 4.	<i>These crie, but God, heareth the not, Issa. 1. 45.</i>	These call upō God, and he answereth them. Ier. 29, 12, 13.
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These accustomed to doe evil, neither change themselves nor their actions. Ier. 13, 23.	<i>These change their wordes and works, but not themselves Gen. 4, 3. &amp; 28. 8, 9. Hof. 7. 16.</i>	These change both their actions and themselves; or rather, are changed of the Lord. Rom. 12, 2.
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These

OPEN WICKED, HYPOCRITES.      SAINTS.

These are,	<i>These are in</i>	These are no
strangers, not chil-	<i>the house, but as</i>	more strangers, but
dren, nor yet ser-	<i>servants, not as</i>	children of Gods
vants in the hous-	<i>children. Joh. 8.</i>	familie, wherein
hold of fayth. 35, 36. Galat. 4,		they abide for
Ephes. 2, 12. 22. &c.		ever. Gal. 4, 28.
Psal. 58, 3.		1 Ioh. 3, 1.

These go not	<i>These goe with</i>	These goe to
out to meete the	<i>their lamps, but</i>	meete the bride-
bride-groom; with-	<i>out oyle; they</i>	groom with oyle
neither come to	<i>come to the feast,</i>	in their lamps; &
the wedding, but	<i>wat the wed-</i>	are arrayed with
though they be	<i>ding garment.</i>	the wedding
invited. Mat. 22,	<i>Mat. 25. 3. &amp; 22</i>	robe. Matth. 25,
5.	11. 12.	4.

These are,	<i>These are light</i>	These are light,
Darknes both	<i>before the world,</i>	both before God
before God, and	<i>but Darknes be-</i>	and the world.
the world. Prov.	<i>fore God. Mat</i>	Ephes. 5, 8. Mat.
19.	6. 2. 5. 16. Isa. 5, 16. Phil. 2, 15.	58, 2, 3. 8.

These, though	<i>These, though</i>	These see their
sick unto death, they see and		syns, and feele
et (like the mad	<i>knowe their sick-</i>	theselues woun-
man	<i>nes,</i>	ded

OPEN WICKED, HYPOCRITES, SAINCTS.

man possessed of *nes*, yet like to ded by those fie-  
 Divils; Mar. 5, 2, King *Asa*, they rie serpents; but  
 3. &c. which ra- *seek not the Lord* lift up their eyes  
 ved, and felt not *in their disease*, to the serpent of  
 nor discerned *but to the Phys-* brasse; they seeke  
 his own miserie) *cians*; or with to Christ onely,  
 they seeke no re- *salues and medi-* the Physician of  
 medie for their *cins of their owne* their soules.  
 disease. Prov. 14, *making, think to* Num. 21, 8, 9.  
 16. and 23, 34, *cure them selues* Iohn 3, 14, 15.  
 35. 2 Chron. 16, 12.

Ioh. 5, 40. Hof.

5, 13.

These doe the *These doe not* These loue good  
 evill which they *the evill which* & desire to doe  
 loue and would *they loue, but the* it, yet doe the e-  
 doe. Iob 20, 12, *good which they* vill which they  
 13. Prov. 2, 14. *loue not*, Num. hate. Rom. 7  
 14, 2. 4. 40. 15.

These expect *These expect* These expect  
 no salvation, ey- *salvatio by them-* salvatio onely b  
 ther by them- *selues, and their* Christs righte  
 selues, or by any *owne righteous-* oufnes, not b  
 other. Isa. 22, 13. *nes, Rom. 10, 3.* the selues. Phil.  
 Ier. 2, 35. 9. Ro. 3, 24, 28.

hob

The

# OPEN WICKED, HYPOCRITES, SAINTS.

These dye by Moses sword, as the Idolaters, Exod. 32. the Madianites, Numb. 31. Amorites, Sihon, Ogh, and the like.	<i>These</i> <i>ander</i> <i>Moses conduct</i> <i>perish by Gods</i> <i>had in the desert,</i> <i>and come not into</i> <i>the the land of pro-</i> <i>nise.</i>	These, after Moses death, are brought by Iesus into the rest of Canaan: the rest that remayneth for the people of God. Hebr. 4, 8, 9.
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These both shall perish, and be punished with everlasting per- dition, from the presence of the Lord; their portion shall be with the Divils in the lake of fire and brimston, which is the second death. Matth, 25, 30, 41. and 24, 51. Job 13, 16. 2 Thef. 1, 8, 9. Revel. 20, 10, 13, 15.	These shall enter into the joy of their Lord; shall liue and reigne with him in heauen, and with his Holy Angels, for ever- more. Amen. Mat 25, 21, 34, 46.
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The Wicked shall turne into hell. Pfal. 9, 17.	The Hypo- crites shall perish. Iob 8, 13.	The Saints shall be preser- ved for ever. Pfal. 37, 28.
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The

And



OPEN WICKED, HYPOCRITES. SAINTS.

*The rejoycing of the  
Wicked is short: the joye  
of Hypocrites is but a mo-  
ment. Job. 20, 5.*



And men shall say,  
Verely, there is fruit  
for the righteous,  
doubtlesse there is a  
God, that judgeth in  
the earth. Psal. 58, 11.

FINIS.



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